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The Catholic Educational Review

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THE PAPACY AND EDUCATION

In virtue of the commission given it by Christ, the Church is essentially a teaching organization. The knowledge which it imparts is of the highest significance since it affects both the temporal and the eternal welfare of mankind. It was not meant for one race or one nation only but for the whole world. Nor was it destined to be a passing phase of thought, a mere transition from one period to another; it was to be, and it is, a permanent body of truth, a spiritual inheritance handed on in unimpaired value from age to age, even to the end of time.

The transmission of this inheritance was entrusted to human agencies and the truth itself, divine in its origin, had to be brought within the reach of human minds. It had to be presented in forms that would make it available for every degree of intelligence and that would secure not only its acceptance as truth to be believed but also its efficiency as a principle of action. The mission of the Church, therefore, took on from the beginning an educational character; and this it would have retained even if it had encountered no opposition, if in other departments of knowledge there had been no progress, or if no other system of education had been devised. But in point of fact, the growth of the sciences, the variations of opinion and the development of educational institutions, have emphasized the need of a corresponding

activity on the part of the Church. In particular the exclusion of religion from so many schools which provide instruction in all other subjects, has necessitated the creation and maintenance of a distinctly Catholic system based on the principle that religious truth, in order to produce any practical effects, must be assimilated along with the whole body of knowledge which the mind acquires.

From this general survey of the situation it is at once evident that the Papacy, as the head and source of authority in the Church, must exert a far-reaching influence in the field of education. While it does not enter into the discussion of special methods or regulate the details of administration, it determines in a very positive way the ideals for which the Catholic school must strive and the fundamental principles which must give Catholic teaching its scope and vitality. This again does not imply that the school is confined to one invariable type of educational work or that further development is impossible; within the Church and officially recognized by the Holy See there are many organizations that differ widely in respect of their particular aims and of the means by which such aims are pursued. Each institution and each individual teacher is free to select the lines of work and the methods which the verdict of experience declares to be the best, and thus to profit by any real improvement that educational advance in general may suggest. But amid this variety and beneath these modifications there is a unitary purpose which justifies all effort at bettering the work of the school and which in turn finds its own justification in the attitude and action of the Papacy itself. In a word it may be said that each Catholic school within its own limited range carries out certain essential ideas which the Papacy has applied on a larger scale in its government of the Church.

Primarily, of course, these ideas concern the teaching

of religion. They were in the possession of the Church from the earliest days, and their application antedates by centuries the formulation of theories that are now widely accepted as the psychological basis of education. It is indeed interesting to note that as a clearer insight is obtained into the activity and development of the mind, the principles which the Papacy has followed in its teaching are seen to be the best sort of applied psychology. On the other hand, the rejection of these principles by many who nevertheless desire that Christianity should prevail, explains in some measure the difficulties presented by the question of religious and moral instruction. At all events, it has been claimed that the teaching of religion must be kept apart from the teaching of other subjects on the ground that its methods are incompatible with those that are employed in the "regular" work of the school; and it is worth while inquiring whether the Church in her long experience has not made use of methods that are free from any such objection.

It seems quite plain, to begin with, that the teaching of religion presupposes a definite body of truth. Statements that are vague and presentations of doctrine that leave a wide margin to views which may or may not be in accord with truth, cannot serve the purpose. The whole endeavor of scientific thought is to secure accuracy both in the work of investigation and in formulating the results. It is therefore all the more necessary that religious truth should be set forth in terms that admit of no ambiguity or misinterpretation. If mere generalities are to constitute the whole of religious instruction and if even these are fringed with uncertainty, they are not likely to take a firm hold on the mind; and they are less likely to do so when every other subject is taught in such a way as to make the child get clear-cut ideas about it.

There is consequently one obvious advantage in the

Catholic system: it has a well defined content. Its doctrines are expressed in statements no less careful and precise than the formulas of science. Should these require further interpretation, there is in the Church a living authority which decides on their meaning; and if as thus declared they are called in question or denied, the same authority draws the line plainly between Catholic truth and all opposing theories. The assent of faith which is the foundation of religion, is not given to hazy conceptions or shadowy abstractions; these are of no more avail in religious instruction than is the agnostic proposal to make the Unknowable an object of worship. For Christian faith especially they are not only useless but harmful inasmuch as Christianity has its basis in a positive revelation. Unless this is preserved in its integrity the spirit of faith will vanish, and the teaching of religion will disappear for the simple reason that there is nothing left to be taught.

From this point of view one can readily understand the vicissitudes through which religious thought and religious instruction have passed during the last four centuries. Once the duty and the task of determining what should be believed was committed to the individual judgment without respect to external authority, the way was opened to countless variations, and these more than anything else have complicated the problem of teaching religion in the school. But there is a further result which logically and practically makes that problem insoluble. Religion has become a purely subjective affair while the natural sciences deal with facts and laws that have an objective value. The teacher therefore may rightfully insist that the pupil's thought shall adjust itself to the reality which science describes and explains; but no such control is warranted in regard to the religious attitude which the pupil may assume, because there is no standard to which his ideas can be referred. He may be right

or he may be wrong in his thought about God; that is his own concern. And it may also happen that he takes no thought of God at all, in which event, of course, both control and adjustment are out of the question. In other words, if education is correctly defined as a process of adjustment, and if this process implies an objective trutb or reality to which the mind shall adjust itself, it follows that religion, as a merely subjective attitude, has no legitimate place in education.

While the Church has always upheld an objective criterion of belief and while the Papacy has authoritatively defined the doctrine of faith, it has never been a part of Catholic teaching that faith alone was sufficient either for complete living here or for winning eternal life. On the contrary, "faith without works is dead." Even the profession of Christian belief, however literally it may adhere to dogmatic pronouncement, cannot dispense from the obligation of doing the things that are in accordance with faith. The Church, moreover, has not been satisfied with merely proclaiming the necessity of good works. The authority of the Papacy is both doctrinal and legislative. It safeguards the truth that is to be believed; but it also enacts the laws by which conduct must be governed. Religion, accordingly, includes more than an attitude or a creed or a group of feelings; it means the observance of law. To be complete, religious instruction, besides inculcating certain truths about God and our relation to Him, must develop the spirit of obedience. The idea of the moral order is doubtless a beautiful one; but it will be sterile in its beauty unless it take the concrete form of complying with definite precepts.

Hence the Catholic school aims at training the will no less than at cultivating the intelligence. It does not stop at general notions of morality but enters into the details of the various obligations which the pupil either now or later on must fulfil. Not belief alone nor deeds apart

from belief, but belief as realized in conduct, is the ideal. Now so far as religion is to have any influence on conduct, religious truth must evidently be taught along with the other subjects that are presented to the child; and the practice of religious duties must be interwoven with all the other practices and exercises whereby mental power is developed and directed. Respect for law is certainly a desirable result in any sort of education; and the one efficient means of securing it is neither the bare promulgation of law nor much discoursing and exhorting about the value of obedience, but actual obeying.

Here again the findings of psychology and sound educational theory are in accord with the traditional teaching and practice of the Church. It is generally recognized at present that any idea or item of knowledge, to get its full value, must be expressed in action. If it remain in the mind simply as a thought, while conduct is ruled by other motives, impulses and tendencies, it will soon dwindle even as a mental concept and eventually disappear altogether. The importance, then, that modern education attaches to motor processes, is justified in theory and is extremely practical in its consequences. To neglect these consequences in any plan of religious instruction would be, from the psychological view point, a downright mistake. And the error would be the more serious because in every other line of education, ways have been found to secure an adequate manifestation of thought. No one would lay it down as a principle that in educational work perception is all-sufficient; nor does any one seriously defend the statement in regard to religious life that faith is the only requisite. The fact is rather that many have gone to the opposite extreme and declared that religion has no need of dogmatic truth or belief; it is simply and purely a "life," that is, it consists in "doing," as though religious action were the outcome of unconscious reflex processes which required no thought to call it forth and no motive to guide it.

A parallel to this sort of exaggeration is offered us in the notion of those who hold that religion should be divested of all external circumstance and of everything that appeals to sense. Liturgy and ritual, it is claimed, are mere outward forms that are foreign to Christianity. Worship is an internal act and prayer is a silent function of the soul. Logically, of course, it would follow that art should be dismissed from the service of religion, that symbolism and adornment should be swept from the temple and that the temple itself should become nothing more than a place of assembly, if indeed such a place be further required. Happily, this iconoclastic tendency, among Christian bodies at least, has been somewhat checked in recent times; and where it survives it is in open opposition to the principles of psychology no less than to the natural tendencies of the religious mind. Its effect on religious instruction would have been fatal, since it would have closed the senses to any impressions and consequently to any imagery in which the religious idea could find its setting and support. Thus while the eye and the ear would receive careful training in respect to the things that nature presents, and while the muscular sense would be duly exercised in actions of the ordinary type, none of these sensory activities would be allowed to suggest anything of a higher order.

Needless to say, the Church has shown a deeper psychological wisdom than those who condemn her worship as superfluous pomp. In the sacramental system and in all the liturgical forms, there is undoubtedly an appeal to sense; but there is also an inner meaning which is conveyed to the mind with greater force by these outward signs than it could be expressed by any eloquence of words. In the mind of the child whose sense-perception is developing, it is clear that religion should be associated with what is beautiful; but the adult also needs to be reminded of spiritual realities by means of concrete forms. Hence the vigilance of the Church in all that pertains to

the liturgy, hence also the careful prescriptions emanating from the Holy See in regard to the minutest details of worship and rite. The same central authority that teaches Catholic doctrine and legislates for the Church at large is exercised in passing those ordinances which regulate the manifestation of faith in the public services of the Church.

An important element in the liturgy is the commemoration of those who have been conspicuous for their faith and their observance of the divine law. The Church, in calling on her members to pay the Saints honor, at the same time proposes the Saints as models to be followed. But these patterns of virtue are not taken at random even from among those who are known to have lived in accordance with the gospel. It is only after a close scrutiny of the merits in each case that any one of God's servants is selected for veneration, and this selection must finally be sanctioned by papal decree. The Church understands quite well the meaning of imitation in the educative process and especially in the teaching of religion. The fact that the child by a natural impulse tends to copy the examples that are set before it, has a profound psychological significance; but it is no less significant in the moral sphere. Not simply to propose models for imitation but to propose those who exemplify in a high degree the morality taught by Christ, is here the important thing. That men illustrious for civic virtue and patriotism should be held up as worthy of imitation is a feature of the school which should be emphasized rather than reduced to a mere recital of their deeds. And similarly in religious education, the child should be constantly encouraged to walk in the footsteps of those who have won by their lives a place in the City of God.

The Papacy has wielded a vast influence in building up our civilization. In pursuing its ends it has met with opposition from many sources. Where its power has

been most manifest its opponents have given it at best the credit of dealing shrewdly with and through a great organization. They overlook the fact that the Papacy has for its supreme purpose the continuation of Christ's work among men, and that in the exercise of its prerogatives within the field of religion and education, it but carries into effect His command: "Teach all nations." What it was appointed to teach is not a doctrine that yields to every protest of human wisdom or that bends to the varying caprice of human inclination. Yet withal its teaching endures; for it reaches what is deepest in the souls of men.

Edward A. Pace.

THE PLAYGROUND MOVEMENT.

Influential people in America today are more concerned about the welfare of the child than at any other hour in our history. This has in it the earnest of an abiding good.

Whatever Theodore Roosevelt's faults and errors may be, all good men unite in blessing him for one thing—his strong word when in high place for the glory of the family. It was a clarion call; people listened; and the pulse and conscience of a whole nation has been quickened. His voice was not the first, nor by any conceivable measurement, the strongest. The Church had spoken in every age; schools of philosophy had written down their word; those to whose heart the welfare of the state was closest had repeatedly warned; while the clean souled people who were made ashamed by creeping signs of a decadence, which they knew presaged national doom, had stormed heaven through many a year.

But he spoke at an opportune time. He cried out with something of an old-time prophet's fire, that the American child must be accorded the God-given right to be born, and now thousands everywhere are searching for the best there is on earth and in heaven to bestow upon the child when born.

We are forming societies, for whose existence we give no reason but desire for the betterment of conditions in the life of the young. The movement is as rapid as a running fire; it warms and illuminates as it goes, and in the main it is good.

There are several phases of the work in child welfare, which are not in full harmony with the sweet old Catholic delicacy. These always our people must eschew, but there are an hundred other phases to which we may heartily

give aid and countenance. Many things of a character looking toward a general uplift, at least in their modern dress, originate outside the circle of our church or school activities, and we mistrust them naturally. We do it with good reason, too. We have so often been cajoled into permitting the breach in our walls, when made in seeming kindness, and we have paid for our trust so often with the loss of the children's faith, that the world is unfair when it hastily blames us for still 'fearing the Greeks even though they bring us gifts.'

But the old danger is passing in large measure, and it ought to pass entirely and forever when we Catholics go into the great public movements and show therein as much interest and intelligence and zeal for the general good as our neighbors show, and protect our own when there and bring to them, if honestly deserved, the very best each movement has in its heart.

We have been accustomed to stand back with cold eyes and let the harm be done. We railed bitterly when it was done, but the railing has helped us very little. I wonder if it were not wiser now to stop chiding and affrighting horse and child as the Saracen riders and mothers were used to do by "Dost thou not know there is a Richard in every bush," and go with them to the bush for the soothing and healing of its shade, and for the balm of its mellow fruit, when it promises good for body and for soul? The Catholic beyond any other should be deeply interested in everything that has to do with the betterment of children. Most of them in America are his, and he must answer for all who bear his name.

Have you ever given a moment to this great thought? The young people of America are the heirs to all the values of the ages, and what a marvellous heritage that is. They are of a certainty, too, the men and women of destiny. In their hands in a short time will be all the interests of life and those that concern eternity. Religions,

systems of government, the armies and navies of the world that even now are shaking earth and sea and sky in thunderous throwing of the "grim dice of the iron game," the ceaseless breathings of the mighty engines of our industries, the passing ships of commerce, swift almost as the lightning from shore to shore, the courts, the schools, the philosophies, the arts, literature, the knowledge of natural forces and the power of their application—all will be theirs.

The old or the middle-aged either have finished or are putting the last touches to their life-work. They are up or over the mountain and are going down into the soft glory of the sunset; but the young with glad shout are breasting the eastern hills with all the radiance of a new morning in their eyes and with the fires of a new purpose glowing in their hearts.

And they must be fitted for their mission. For this reason the citizens come and deliberate together; for this reason they pile the public gold whereby to raise the school walls; for this reason they call scholarly men and women to guide and rule; for this reason have the book presses been groaning in labor this many a year; and for this reason are eager searchers of enlightenment going down to the sea, and into the earth, and up in the sky, seeking new truths to bring back for their betterment.

Yet while doing all this we have been largely forgetful of one thing of vital concern to the young. Dr. G. Stanley Hall, President of Clark University, expressed it, when in an address this November before the Twentieth Century Club of his home city, he said: "Children today could submit a bill of rights to their elders as strong as was the Magna Charta of the barons to King John at Runnymede, and foremost in their demands would be blazoned their right to play." To play is the natural right of the child. God makes it the ordinary medium of his physical development, and, if it be true, as the schol-

ars say, that the child in his play goes again over all the history of his race, God makes it, under wise direction by the child's teachers, in large measure the medium of his mental and moral development as well. The playground, as is church and school, God makes a mighty workshop wherein He fashions and builds character.

The playground movement now is strong in our country. It had origin in the sand gardens in the public parks of Germany as early as 1885. The next year we had some effort to follow in Boston, Massachusetts. Then for a decade or more of years little or nothing is heard about playgrounds, and little or nothing is done. All at once, in 1898, the need of playgrounds strikes the mind and conscience of the members of the Board of Education in the City of New York, and the Board makes itself responsible for their existence and support. "Then," says Dr. Henry S. Curtis, Secretary of the Playground Association of America, in July, 1909, "begins a period of rapid development, a development which has been rapidly accelerating until we found in our statistics of last year that there were then in this country one hundred and seventy-seven cities maintaining playgrounds, as opposed to ninety maintaining playgrounds the year before. This amounts practically to an increase of 100 per cent in the number of cities in a single year; but this increase is only a partial representation of the entire growth because there have been other forms of extension as well. The equipment has been doubled in many of the playgrounds; the period has been lengthened from four or five weeks in the summer time to include the entire year in many municipal playgrounds, and to cover the beginning and end of the school year as well as the summer vacation in some school playgrounds; and through the lighting of the playground at night, the day has been lengthened so that the activities can be carried on up to ten o'clock in the evening in several systems.

Contrary to what was expected the attendance also has increased from year to year in the same playgrounds in almost every system, so that the increase in attendance represents a larger percentage than the increase in actual playgrounds."

Naturally this growth has been greatly increased during 1909 and 1910 throughout the whole country, and now scarcely a large city in the land can be found without some form of playground.

The states have taken up the idea. In 1908 Massachusetts passed a law requiring every city of ten thousand inhabitants to vote whether or not it would acquire sites and maintain playgrounds. Forty-two had voted by July, 1909, and forty had voted "yes." New Jersey passed a bill in 1907, giving authority to its cities to appoint playground commissioners who should procure sites, employ teachers and supervise the work. Ohio in 1908 allowed the school board to maintain playgrounds; Indiana follows Massachusetts in a like law, and in May, 1909, the Minnesota Legislature voted to allow any city of one hundred thousand inhabitants to issue bonds as high as one hundred thousand dollars wherewith to make its playgrounds. Several other states have bills of like intent now before their legislatures and everywhere the outcome looks hopeful.

The word playground as used in this article does not mean simply a place to play where children can gather and follow their own sweet will. It means a place where play is under trained and wise direction, where a game master, as skilled in his line as a grammar master in his or a high school teacher in his, controls. This game master or director must of necessity be a man of at least as high character as the school teacher. Indeed at times higher qualities may be asked for in him than in the ordinary good teacher. He deals with boys in their tensest hours, when the blood is leaping, when every enthusiasm

is flaming, and to direct them in such an hour for the greatest good, a superior man is needed. He must know games, and if an athlete himself, so much the better, but this is not the half of it. He must be a real man, clean, truthful, firm, fair, gentle, enthusiastic, with imagination and with kindly heart. Any other will be a failure with the young, whose vision is clearer than that of their elders where goodness lies.

The promoters of the playground idea had in mind at first only the physical and moral dangers of the streets, and wished to take the children from these dangers. Every season the possibilities for good in the playgrounds widen, become more surely defined, and now we look for ideals not only in conduct but in educational advance as well. Dr. Curtis says that six things are sought in the playground:

First. The promotion of physical health of children in the open air.

Second. The development of physical strength.

Third. The development of vital or organic strength.

Fourth. The establishment of right habits.

Fifth. The development of energy and enthusiasm.

Sixth. Pleasure.

The open air is the breath of God, and it heals forever. The Germans look upon the open playground as the first and best of sanitaria and find it cheaper and wholesomer than hospitals. The study of the great white plague has made playgrounds in the fatherland a multitude. The child in the city has little chance for exercise. He has no work, and a few minutes each day in school under a teacher of gymnastics is all that keys him up to the muscular measure required for a vigorous manhood. He is deeply wronged when not given chance for play. Most games of children have to do with running and leaping wherein their feelings have vent in shoutings. All this strengthens the lungs and heart and other

vital organs. To this end they must have place to play. The finer side of the child nature has small chance for development when the child is alone. He should have his sense of loyalty and friendship awakened. Team-work, the glory of his playground in every contest, does this, and the greater glory of love for country is not far away. Loyalty and enthusiasm are near akin and both are good. The joy that comes from play makes the heart sound, and victory begets hopefulness and courage. The playground hours even more than the school hours are the very best seeding time for all of this.

Directed play begets energy and seriousness. Children, wholesome children, are always in dead earnest at their play. All they have or are depends upon the outcome, and life for them at that hour has rosy skies or gloomful night, just as the victory comes home to them or flies from them to their adversaries. The young baseball or football captain has as much at stake in his boy's world, as afterwards that same boy, a general, has in his battles or a merchant in his ventures, or a maker of mines or railroads or canals in his nation-changing enterprises.

Boyhood is a period of growth, and it is all-important how the boy grows. Wise and properly informed direction should guide through the differing periods; and is it not possible to learn and then to teach the right form of play at the right time in the boy's advance, and make all the mighty possibilities for good or evil in this play conform themselves to the law of wholesome growth, and thus go a long way towards making a nation of splendid men?

We have democratic life in theory, and we have it sometimes in reality. Zangwill, the Hebrew dramatist, is frequently and approvingly quoted for calling the American public school "the melting pot of the nations," meaning thereby that all within them are on an equal footing, racial differences are under flame, and so are

dross and unworthiness in each burned away, and only the red gold, which makes for civil excellence, remains.

This is not half true. In most public schools in some degree racial differences with accompanying prejudices yet obtain; the color line is largely still a dead line, and woe to the scholar who is rash enough to cross; the rich expect, and sometimes get, consideration; the poor in cheap clothes are made to feel the greater blessings of good dress on the backs of more fortunate schoolmates; and the recess and dismissal times are periods for the grouping of differing social complexions, just as sharply and definitely marked as if each group wore a uniform making a tribal distinction. In many places, too, religion is yet a Chinese wall and makes full communion nigh to impossible. But he who says that the *playground* is the "melting pot," will tell the absolute truth. Here a boy counts for what he is, that is, what he can do. Is he fleetest he is first; is he strongest he is hailed the chief; is he bravest and gentlest his is the palm; and is he noblest he is king of all the hearts. His color or family neither win nor lose him place. Here at last is the real Bohemia, the dreamer's land, where only merit wins the crown. John Boyle O'Reilly, once heartsick at the froth and show of the vulgar world about him, cried out from his sweet heart:

> "I'd rather live in Bohemia than in any other land,
> For only there are the values true,
> And the laurels gathered in all men's view."

All else is worthless. How it would have delighted his wholesome soul, could he have seen the thousands on the playgrounds, and for the first time in history on the cool, clear heights, Irish boy and Jew boy, Canadian and Syrian, Turk and Christian, white boy and black boy, Swede and Pole, Finn and Dane, Greek and Italian, all in hand and heart and place *one* with the child of the Cavalier

and the Puritan, and everyone of them with the sunlight of a whole summer in his eyes.

Every playground is a city in miniature and the children therein are receiving solid training towards a superb citizenship. In fact nearly all the time they do better here than their elders do in the real city life. Conduct is everything. Above all else they are made "play fair," the boy guilty of any indirection or brutality is at once in disgrace; the language of the lips must be clean, "dirty" speech repeated puts a boy outside the pale; they must be patient, too, and each one in mannerly fashion await his turn; obedient also must they be to a law higher than their own wills, and gentle ever to those younger or weaker than themselves; and all these things have in them promise of the highest civic good.

When young people play no games, they soon learn to run in "gangs," and the gang spirit is near akin to the spirit of the wolf; it is a coward, but it soon learns to sneak and snarl and snap and rend. After thirty years in the priesthood my feeling is that many a boy, who becomes a "curse," could have been saved had he had the sure right to play and do it in respectable companionship. His trend could have been pointed right.

In our playground we did not forget to teach children to work as well as to play. Under very competent teachers the girls were taught to make their own clothes, and actually did make them, and clothes for others in their families as well. They were taught plain sewing, embroidery and lace making, while boys and girls were taught raffia and other elementary arts and crafts. A great tent the day of the Tailltenn Games was covered completely, so, too, the tables stretched within it, with marvellously beautiful articles of worth, and the children with shining eyes and swift, soft fingers sat and reproduced the article before the delighted visitors.

The commingling of thousands on the Worcester playgrounds last summer gave opportunity for a splendid thing, the awakening of the imagination and the higher emotions. It is said that we grow like those with whom we live, and that may mean we grow towards the good or the bad. Very often the old Puritan nature, unrelieved or brightened by a Celtic, a Norman, a Latin, or an Oriental drop of blood, is a cold and sad-faced thing. All the winters of two hundred years are in it. It needs warmth, imagination, the sense of color, a sight of the spiritual side of things. It needs in some way to be made conscious of presences in the sunlit clouds, in the sheen upon the water, in the waving of the grasses, in the billowing of the tree tops, in the winds that go singing by; it needs deep draughts of the more abundant life outside ourselves, which the little Gael of the sea-gray eyes knows, and the Jew boy who in fancy has heard the battle shouts of the Machabees, feels, and which little Italian Tony, with the two deep wells for eyes, will tell you all about if you give him half a chance when his heart is full. The child who has been denied the marvellous stories of the Saints, and out of whose life, by educational fad, even Santa Claus has been driven; the child who sneers at the kindly fairies beyond the hedge, or who struttingly questions the idea of angelic guardianship, the child who asks if heroes were so very wonderful, and if heroism after all pays, and if it is not always near to craziness anyway, has been denied the sweeter half of his life, and will grow into a cold unsympathetic man, or into a dull clod, or worse, perhaps, at his best, into a stolid and vulgar money-maker. The wise lovers of children see this, and to remedy it are calling out again from earlier times of light and romance the singers and the story-tellers. The old bard comes again to the playgrounds, sweeps his harp strings once more for the children's sakes, and sings to them of high deeds, and the birthdays of national

heroes, and tells the meaning of the great holidays, the mighty designs of God back of the changing seasons, the mysteries to be found in the planting of the trees and in the seeding and the harvesting of the fields, and thus are being opened once more all the powers of the child's soul, and he is helped back to the birthright which, in a narrow age, a shortsighted spirit had stolen from him. Anyone visiting our playgrounds last summer could have seen the effect of all this. The children were taught to sing in choral and their throats were full of music the summer long, and every day they listened with wide wondering eyes to the two story-tellers, who came to lead them over mountains and seas, and showed them castle and fields and woods and wonderful caves therein, and princes and ladies fair, and armed men following the King. Then slowly, slowly, but nevertheless surely, the children themselves began to tell stories and make up little natural ceremonials expressive of their thoughts and feelings; into them they wove the folk dances, the national songs or the game rhymes and other music; they took to dramatizing, too, some more than others showed inheritance by quick and intuitive expression, but the whole mass was leavened, and when the great day of the Tailltenn Games on Fitton Field came, more than six thousand children swung down over the green side of Mount St. James in cadenced might, with the glad voices shaking heaven in song, and made so sweet a picture that the thousands gathered at the mountain's foot wondered, and the hearts within them stirred, as perhaps they had never stirred before. And when the singing children spread out over the field like a breaking and far-sounding sea, yet rolling in controlled bounds, the waving arms, the graceful movements of body resultant of their summer's training, the flashing eyes, the variegated dresses, the life, the movement, the vibrant voices, were things that men and women there that day shall not soon

forget. There was real beauty and significance in the pageantry. Here was union of heart and soul at last. All the races for the hour were one. It was the day of the American child, and in the making of the American child, went the best of the Celt, and the best of the Jew, and the best of the Swede, and the best of the Latin and the Briton and the Syrian and the Pole, the black boy and the Indian. Here was symbol indeed of greater things to come, and here the children learned that there were things better than dollars, better than clothes, better than pride of family, better than the school books even, and these things were the things that came up from the soul. That hour paid for all the gold, all the labor, all the time that went to make it possible, and every one of us was richer then than he had ever been before.

The Worcester playgrounds go back for initiative to the action of the Worcester Woman's Club, which of its own accord and through its own generosity instituted vacation schools with the play feature and manual training attached, and sustained them for six years. All credit then to whom credit is due. About the brows of this body of bright and public-spirited women the first glory of the Worcester Playground Movement must be wreathed.

On the 22nd of October, 1909, Dr. G. Stanley Hall asked some representative citizens of Worcester to meet him at his home "to consider the feasibility of a survey of the needs of childhood in the city as met by the various welfare agencies, and possibly some steps toward correlating the work of existing institutions." Out of this meeting grew the "Worcester Conference for Child Welfare," which was organized December 15th, following. One of the six sub-committees then appointed to have charge of different phases of the work was one on Playgrounds and Play. This was given shape and life under the auspices of the Worcester Board of Trade, though subject to the Conference of Child Welfare, when at a

public meeting called by the Board, addresses were made by Dr. Henry S. Curtis, Dr. G. Stanley Hall, Mayor Logan and Rufus B. Fowler, Esq., showing the need of some such work in our city. Then and there the Worcester Playground Association began its work. Beyond all else the Association was fortunate in its choice of members of the Executive Committee, for inasmuch as the whole work of planning, instituting, financing and controlling would come upon their shoulders, capable and active men were needed. We were doubly blessed in the choice of chairman, when Editor George F. Booth, and in choice of secretary, when Attorney John F. McGrath, were induced to serve. Mr. Booth is a man of abounding energy, quick and clear visioned, enthusiastic, full of fight, yet always knowing why he fights, generous, with imagination, and big enough always to be fair. To him beyond any other is due the success of the playground work in Worcester. Mr. McGrath has head and heart and courage, is hopeful, painstaking and true. Both were great friends and worked together pleasantly and most efficiently. The rest of the committee were in many ways like these two, and did their work with as little friction and as great mutual trust as few committees representing so many different elements could be expected to do. The result was the largest, the best equipped, the most comprehensive and successful playground system ever started in any American city. We had a splendid and enthusiastic corps of directors and teachers. No place ever had better. We began the season with ten playgrounds; we finished with twenty in successful operation. There was a total attendance of 3,061 children in the school yards, and 3,534 in the parks, making therefore a total under skilled supervision of 6,595 every day. The children were representatives of twenty-five nationalities or races, American, Irish, French, Swedish, Jewish, English, Polish, Italian, Lithuanian, German, Scottish, Finnish, Assyrian, Danish, Armenian, Norwegian,

Nova Scotian, Canadian, Chilian, African, Portugese, Indian and New Brunswicker, Turk and Syrian. Point was made to save in each of these races and teach to the rest whatever was beautiful in folk lore, folk dance, or sweet custom, and thus honest pride was enhanced and mutual respect engendered, and the way made straighter to the mountain with the sun on its top, Americanism.

It was just in this spirit that the name "Tailltenn Games" was given to the closing festival. They were the most celebrated of all the ancient Irish games and sports, corresponding closely with the Olympic, Isthmian and other games of Greece. The best athletes of Ireland and Scotland and from across seas gathered and competed there. The harpers and poets contended in high festival, so, too, the children in dance and song, and the King honored the victors before the eyes of the assembled multitudes. So great were the crowds at the last official *Aenach* held there in 1169, by Roderick O'Connor, King of Ireland, that horses and chariots alone, exclusive of the people, stretched in a continuous line a distance of more than six English miles. Our work was much like this; we borrowed the name and let us hope a great deal of the spirit.[1]

The work of the Worcester playground was financed by the free-will offerings of the citizens. In a single week, so high ran enthusiasm, $10,735.65 was assured, and to this sum was added money of the Parks Commission, interest from deposits, sale of costumes and sundries, bringing the sum actually up to $12,533.39 for the season's work. This made certain the best apparatus, choicest teachers, the highest class supervisors, and from all this followed what we believe we had, the finest playground of a single year to be found anywhere between our borders.

JOHN J. McCOY.

St. Ann's Church, Worcester, Mass.

[1]Joyce, Social Hist. of Anc. Ireland, p. 439.

THE PASTOR AND EDUCATION *

Among the objects set forth in the constitution of this Association is that of encouraging the spirit of co-operation and mutual helpfulness among Catholic educators. This, indeed, may well be regarded as the essential aim which gives direction and energy to all our efforts. So far as this is secured, we may count our endeavors successful; and so far as any element is still lacking which thorough co-operation demands, there lies before us a task to be completed, a source of strength to be supplied, a new bond of union to be drawn more closely and more effectually.

The process of unifying our educational forces has been carried on in large measure by the same instinctive impulse which initiated the movement—I mean, the desire of furthering the interests of religion by making the work of our schools as perfect as possible. This desire, spontaneous in the heart of the Catholic teacher, has naturally led to an inquiry, more or less explicitly formulated, as to the various factors that enter into our educational system. To determine precisely the value of each factor and its relations to the work as a whole, to adjust these relations in view of our common purpose, and through this adjustment to effect the needed solidarity—these have been the most serious undertakings proposed to our Association.

Quite naturally also our attention has largely been given to the institutions that educate—the seminary, the college, the parochial school—to their curricula and methods, to the teaching of special subjects, to the instruction of particular classes of pupils. The discussion

*Address delivered at the seventh annual meeting of the Catholic Educational Association, Detroit, Michigan, July 4, 1910.

of these various topics has been fruitful in suggestion and has led us more than once from obvious facts to their causes, from immediate problems and their present solution to those that are more fundamental and therefore of greater importance. Doubtless, too, our thinking has ended in convictions as manifold and varied as the questions to which our attention has been drawn. But if there is any one conclusion in which all our particular findings can be merged and to which we can all readily give our assent, I venture to say it is this: the eventual success of our institutions, our methods, our entire organization, depends upon the earliest training that the child receives. The university must reckon with the college and both must reckon with the elementary school. So long as education is left to unconnected agencies, each doing its best, or—its worst, it matters little how it starts; indeed, it would be impossible for the elementary school to shape its work beyond its own limits in any systematic fashion where no system exists. But the moment co-ordination is effected or even contemplated, the significance of the elementary school becomes evident—not merely for psychological reasons, however weighty these may be, and not simply for the advantage of the individual pupil which must certainly be kept in view; but above all for the purposes of organization. As the science of bodily life has gone back from the study of large conspicuous organs to that of the various tissues and from these again to the investigation of cellular units, so the science of education and its practice as well have come to recognize in the school the vital element out of which all the rest is built up with the strength or the weakness which that element possesses.

Here again, needless to say, a considerable share of attention has been devoted by the Association to the parochial school and its problems; and it is an encouraging sign for the progress of our work that the handling of

these problems has attracted in each of our meetings so lively an interest. But for this very reason it seems to me important that we should come to a closer acquaintance with the prime mover in the parochial school, and realize more fully to what extent his work affects the whole course of Catholic education. In the language of the philosophers, we are familiar with the formal and material causes of the school; its final cause or purpose is distinctly before us; what calls for present consideration is the efficient cause and the influence which that cause inevitably exerts.

"The Pastor and Education" is not, assuredly, a startling title, nor is the relation which it expresses an artificial one devised for the sake of academic disputation. We are not called on here to bring the pastor from afar into contact with educational work, and much less to demonstrate any thesis concerning the function of the parochial school in the work of religion. Our purpose is rather to bring home to our own minds the bearing of the pastor's activity upon the whole system of Catholic education. Knowing by personal experience in our own school days somewhat of the pastor's position in this respect, and having learned, by later observation, something more of his influence, we now seek to understand, from our actual point of view as teachers, the nature and extent of that influence and of that position.

Both, in a way, are unique. While the college professor, as such, is mainly concerned with the imparting of secular knowledge, and while the elementary teacher, as such, has simply to deal with the immature pupil, the pastor, by reason of his office, is the exponent of the highest religious truths and is charged with the practical application of those truths in the lives of his people, whether child or adult, learned or unlearned, carefully sheltered from the world or exposed to its manifold dangers.

If other teachers defend the faith, he must see that the faith is preserved; and if others expound the law, he must make sure that the law is obeyed.

What meaning, then, can a system of education, in the modern sense of the term, have for one who holds such an office and bears its responsibilities? For answer, we have only to follow in outline the ordinary career of the boy or girl who passes on from the parochial school to pursue higher courses in college or university. The college may be Catholic or non-Catholic; its teaching may include religion or exclude it; its moral atmosphere may be wholesome or injurious; and the student may win honors or barely fulfill a minimum requirement. In any case the important point for the pastor is this: what will be the attitude toward religion of the young man and young woman who return from college to reside, perhaps to practice a profession, within the limits, it may be, of the parish in which they grew up? Passing over the obvious reply to this question, let me point out at once the significant phase of the pastor's situation. Whatever has been expended on the pupil in the parochial school—time, money and teacher's work—all this mental and moral capital, accumulated through years of labor and care, is turned over for further development to college or university, to an institution geographically remote from the pastor, or at any rate beyond his personal control. On the other hand, the final result of this investment—the faith and moral character of the college graduate—is of vital concern to the pastor and his work. Of necessity, therefore, his interest must extend to the secondary and the higher education. Both to preserve the fruit of his labors in the parochial school and to safeguard the growth of religion among his people, he has a right to demand that the proper sort of education shall be given in the college.

The very fact that he begins the process of education and has to deal with its ultimate results, implies that he is concerned, and deeply concerned, with its intermediate stages; and this concern becomes graver in proportion as the co-ordination of our schools becomes more perfect. In a word, the upbuilding of our educational system, while it compels university and college to take the elementary school into serious account, also urges upon the pastor a careful consideration of that system as a whole and in its several parts. Or again, the situation amounts to this: the schools from the lowest to the highest are so articulated that they provide an unbroken intellectual development and thereby determine, on the intellectual side, the entire career of the student. The pastor is even more solicitous that, on the moral and religious side, childhood, youth and maturity should form an harmonious whole, moving steadily on to the attainment of our higher destiny. Continuity is indispensable for the educational result; and a breach of continuity would be fatal where the welfare of souls is at stake.

From this general survey of the situation, we may now pass on to a closer inspection of its salient features, in order to appreciate the pastor's influence, and at the same time to realize the value of his service in the cause of education. Happily, the facts that we have to consider are known to us all; they simply need to be restated with reference to our present inquiry.

By the virtue of his office, the pastor is the immediate representative of ecclesiastical authority for the faithful. From him they learn whatever may be enacted in regard to education by those who are placed in higher position as rulers of the Church of God. Their thought about things that pertain to education, its necessity and advantages, its meaning for religion, character and life, are normally shaped by him. To him also they look for counsel in forming their plans for the subsequent training of

their children in academy, college or professional school. In a word, it lies chiefly with the pastor to determine the attitude of our Catholic people towards education and more particularly towards the whole system which this Association represents. Add to this—a consideration of practical import—the fact that our institutions are in the main dependent upon the people for their support; it at once becomes evident that the prosperity and even the existence of our educational system is to a large extent conditioned by the interest and sympathy it wins from the pastor.

What I have in mind is not alone the financial support, though that, as we know, is essential. I refer rather to the support of loyalty and co-operation which we continually need in maintaining an unequal struggle for existence. What this competition means for the elementary school, no one understands as well as the pastor. And for this very reason he is fully qualified to appreciate the efforts which the Catholic college is obliged to make in order to keep front with its numerous and powerful rivals. It is this phase of the situation more perhaps than any other, that necessitates joint action all along the line. But if such action is to be effective, our people must be brought to see that the college is no less essential than the parish school and that loyalty to the one means loyalty to the other. I am convinced that no truer lesson can be given to the faithful from the pulpit than that the college exists for their sake, that the seminary is working in their behalf and that the university is striving to protect and advance their most sacred interests. Let this consciousness of the solidarity of our work be aroused in the Catholic mind, and the future of our institutions is secure.

The same lesson can be taught within narrower limits but to an audience that will take it directly to heart. Every teacher, no matter how zealous or conscientious, has need of stimulation, of encouragement, of thoughts

and feelings that lead away from routine and compensate for many difficulties of daily experience. Now these various drawbacks are all the more serious when they are accompanied by a sense of isolation, when the teacher has to plod along from task to task with a vague benumbing conviction that no one else is concerned as to how the work is done or what its final outcome may be. The critical point is certainly reached when the teacher is content to say: I will do my best within these appointed limits and take no thought of what lies beyond.

As a matter of fact, things do not always come to this pass, and when they do, a reaction sets in. The teacher finds inspiration, or at any rate suggestion, from a variety of sources—from treatises on education, from changes in the policy and work of other schools, from text-books and even in some cases from regulations drawn up by public authority with which the school is obliged to comply. Isolation indeed is so abnormal that it inevitably brings about its own remedy; and the result is that every one of our schools, though not formally and officially, is none the less effectually brought under the influence of some organized system, is guided by its standards, conducted in accordance with its methods and rated, in point of efficiency, on the basis of its requirements.

This affiliation, in the spirit if not in the letter, supplies just that broadening of interest and that feeling of solidarity which are prime requisites for success in the teacher's work. It may also have other consequences affecting the inner life of the school. But taking it at its initial value, regarding it simply as a means of inspiration and encouragement, we may ask whether it is not important to secure such helps from Catholic sources. If our schools must be to all intents and purposes co-ordinated with some system, and if our teachers are to be quickened by influences that emanate from higher planes of educational

activity, is it not desirable that this system should be our own and these influences thoroughly Catholic? There are, no doubt, many different ways in which the pastor by explicit statement or gentle intimation can strengthen his teachers and kindle their enthusiasm; yet it seems to me that no word of his can be more helpful than that which keeps steadily before their minds the fact that their work is an integral, an essential part of Catholic education as a whole, that each effort they make affects, in one way or another, the teaching in college and university, and that consequently their success is what we all desire because it is indispensable to the success of our common undertaking.

But if the pastor can thus inspire and strengthen the teachers who are already engaged in the work, he can and does render Catholic education a service that is invaluable by encouraging others to devote their lives to the school. The question of securing vocations is a vital one, and the pastor can exert his influence very effectually in directing those whom God calls to the religious life. With his knowledge of the teacher's duties and with the insight he gains as spiritual guide, he is often in a position to speak the decisive word at the moment when it is most needed. He has also frequent occasion to point out, with gentle suggestion and fatherly sympathy, the exalted character of the teacher's work and thus appeal to the noble enthusiasm for good that actuates so many of our Catholic young women. Whatever their subsequent training may be, and whatever the result of their endeavors, it will always be true, and they will always acknowledge with gratitude, that under Divine Providence they owe the grace of vocation and its manifold opportunities to the pastor who first opened for them the way to the teacher's career. And not these chosen souls alone, but all those who through their ministrations shall grow up in the love and practice of religion will be so

many fruits of the pastor's zeal in discovering and fostering vocations.

Such appeals to the people and the teachers in behalf of our Catholic system are not, after all, so remote from the pastor's immediate and ordinary action. He understands, if anyone does, the value and the necessity of organization both for carrying on the work of religion and, more in particular, for securing efficiency in the school. He has no need of being told what it costs to build and equip a school, to provide teachers of the right sort, to arrange curricula and grades and classes, to maintain standards, enforce discipline, do justice to the pupil and avoid injustice to the parent. In a word, within the compass of the parish and in proportion to the range of the school, he encounters all the problems which Catholic education has to deal with on a larger scale. The fact that he has handled them so well, meeting difficulties of all sorts bravely and patiently, must go on record as the greatest achievement of Catholic educational endeavor in this country. He has amply deserved the thanks not only of this Association, but of the Catholic Church at large; and if there be anyone to whom the words of commendation from the Holy Father may with special fitness apply, that one, in my estimation, is the pastor, as the head and director of the parochial school.

But what he has accomplished in the way of organization is precisely what we are aiming at in establishing and consolidating our Catholic system. By force of circumstances, the component parts are spatially separate and by traditional usage each performs its function in a somewhat autonomous fashion. These divisions, however, are not of the essence of education. Endowed as it is with various faculties, the mind is nevertheless a unitary being and there should be no break in its development. This, it may be, accounts for the attempts which

have been made from time to time, and even within the modern period, to establish an institution that should comprise all grades of instruction and lead the pupil from the rudiments to the highest academic degrees. That these Utopian schemes did not succeed was due to causes with which the history of education has made us familiar. Without pausing to enumerate these, let me again remind you that the main endeavor of modern education is to neutralize as far as possible the effects of this institutional division. It is true, we have not as yet any one institution that pretends to do the whole work; but we do find the practical equivalent in those arrangements which co-ordinate the work of various institutions, and which are becoming so perfect that the pupil passes on from the lower to the higher by almost imperceptible changes.

What has made this adjustment advisable or necessary? Undoubtedly it is the conviction—identical with what the pastor has gained by experience—that each phase in the educational process must occur just at the right time and must be related in this particular way to all the other phases. Whoever has organized an elementary school is fully aware that one grade must be nicely adjusted to another and that each teacher must take into consideration what the others are doing. You cannot afford to apply one set of principles in the first grade, another in the fourth and another in the seventh. For teaching the different subjects, special methods are required, according to the nature of each subject; but the fundamentals of method must be the same all the way through if we are to avoid confusion and useless repetition.

All this is so clear to the pastor that the statement of it need only hint at what he would probably describe in greater detail and with the emphasis that comes of experience. My purpose, for the time being, is to have the

pastor look over the whole range of Catholic education and realize that order, adjustment and co-operation are just as necessary in the entire system as they are in his parochial school; as necessary, but much more difficult to secure. One source of difficulty lies, I believe, in the fact that hitherto we have tried to make each group of institutions as efficient as possible in itself, on the mistaken idea that there can be any real efficiency where no care is taken to secure co-ordinate action. The pastor, as an organizer, has interests in common with all other Catholic educators; and a moment's reflection will show him how those interests can best be furthered.

Let this, moreover, be noted: whether the pastor is willing or not to take this larger view and to co-operate as the needs of the system require, he is, by the organization and management of his school, affecting inevitably all the rest of our educational work. He could not, even if he were so minded, put himself beyond the pale of relationship nor completely waive responsibility in the matter of our success or failure. Not only is the parochial school by its organization representative of the system at large; it is, moreover, the earliest organization in the educative process. It controls the child at the very period when the mind is plastic—open to all the influences which the school exerts through order, correlation of subjects, selection of methods, example of teachers, skill and psychological wisdom in adapting each stage of the process to the needs of growing intelligence. This is an immense advantage—this opportunity of dealing with the faculties, the inborn abilities and tendencies of the individual soul before it has been warped by the wrong sort of experience or imprudent training. But it is also a grave responsibility; first, because the child himself is not free or even able, as is the maturer student, to realize his own mental needs or to choose for himself what and how he shall study. In fact, whether he is ever to attain such

an ability of electing his courses wisely, must depend in no small measure on the way he is trained from the start —on the development of his intellectual power to judge and even more perhaps on the development of his character to a point where he will be guided by worthy motives and directed by the advice of his elders, and yet show, in the strength of his will, both personal initiative and tenacity of purpose. Sooner or later, he must decide on his life course; and the elements of that decision or at any rate the ability to reach it, are developed during his years in the school. It is true, we have not at our disposal any infallible means of discerning the native bent or special capacities of the mind in earliest childhood. With all the advances of psychology, we are still obliged to content ourselves with what is at best a probability as to the child's vocation. But if an unfailing test is ever devised, there can be no question as to when and by whom it should be applied.

On the other hand—and here the responsibility becomes yet more serious—it is practically impossible at any later period to undo what the elementary school has done. The college, as a rule, provides in its entrance requirements for conditioning applicants who are not fully prepared; but this is no advantage either to the college or to the candidate for admission. Various devices are also employed to supply the deficiencies revealed at the entrance examination; but no college professor takes any delight in such supplemental remedial teaching. In any case, it necessarily involves an outlay of time and effort which, normally, should be otherwise expended. This is not to say that the college itself has reached the stage of perfection or that it can hold the school alone responsible for the shortcomings of its graduates. But it is certain that the problem of raising and maintaining the level of collegiate work is more readily solved when the preparatory training is up to the standard; and it is

equally certain that the college cannot undertake to break the mould in which the student's mind is cast and shape it anew conformably to the requirements of collegiate study. In a word, education is a forward-moving process. It may be quickened or retarded, set going in the right direction or in the wrong; but it cannot be reversed.

What has been said of the work of preparation refers primarily to the training of the intelligence. Is it needful to add that it applies with still greater force to moral education? The essential reason, first and last, for which our schools exist is to inculcate the knowledge of what is right, and more important still, to cultivate the habit of doing what is right. We insist that intelligence and will shall be jointly developed and we cannot admit the claim, made now as it was made in pagan antiquity, that knowledge and virtue are one. But we have further to insist that moral training is an indispensable requisite for securing all that we desire on the intellectual side. The ability to work is one thing, the will to work quite another. Neither wise arrangement of curricula, nor excellence of method, nor skill on the part of teachers will avail much with a pupil who has not been duly exercised in what may be called the school virtues—in punctuality, docility and industry—to say nothing of the specifically Christian qualities of mind and heart which our schools endeavor to inculcate. A mere allusion to this phase of the subject must suffice, since our present purpose is not to dwell upon the need of moral education or discuss the manner in which it should be conducted, but rather to emphasize from this particular view-point one of the vital relationships in which the parochial school stands towards all later education and the work of more advanced institutions. It suffices, I mean, to point out that the pastor, in forming the character of the pupils in his school according to the principles and rules of morality,

not only lays the foundation for right conduct, but also in a very essential degree imbues the will with those qualities which are indispensable for the cultivation of intellectual powers.

It would not, however, be dealing fairly with this subject if, after showing the interdependence of college and school, we should add no word as to the mode of adjusting their relations. If a manifold responsibility rests on the parochial school as a preparation for the college, it is obvious to ask how this responsibility can be met, or how the school can best enter into co-operation with the factors in our system. Here of course one naturally thinks of the frame-work—of the course of studies, the number of grades, the hours for each subject—and all this is doubtless important. Or again one has in mind the qualifications of the teacher and the distribution of work in special departments—questions assuredly that cannot be too thoroughly considered. But back of all these, though certainly dependent on them in many respects, lies the question as to how the teaching shall be carried on. While a due succession and continuity of subjects are required, and while a mutual understanding as to their respective limits is necessary, it is even more necessary that college and school should reach an agreement regarding methods by which education as a whole and the teaching of the several subjects can be most effectually conducted. Now these methods, so far as they are sound, are simply the application of certain underlying principles drawn from the sciences of life and mind. Once we have learned how life, organic and mental, develops, we are in a position to understand on what basis educational methods are to be harmonized. We know that in the living germ the several organs are potentially present and that they are developed by a proportionate growth. We find, not that brain or heart or eye advances alone to its final form and awaits the

tardier growth of other parts, but rather that by an evenly progressing differentiation, the several structures appear and take on their appropriate functions. In proportion, moreover, to the development of structure and activity, new relations with the environment are formed, new materials are assimilated, new modes of reaction are manifested; but throughout, the same law of adaptation to actual and growing needs is observed, and whenever that law is interfered with, arrest of development inevitably results.

Analogous to this natural process is the work of education. Our aim is not merely to see that just so many subjects of study are offered the child, nor that, having completed the one he shall now enter upon the next. Our criterion is not the logical sequence which appeals to the mind at maturity, but rather the psychological relation determined by the nature of the mind itself. Succession there must be—not, however, of a mechanical sort, but of the sort that supplies precisely what is needed in quality and quantity at each stage of development and enables the mind to pass on through its own activity to the next higher stage.

On this basis, the ideal relation between school and college would imply that from the very beginning of his school life, the child shall be trained by methods which, on a scale proportioned to his needs, are in principle identical with those which later on the college will apply. The school is not called on to anticipate the work of the college any more than the college work is expected to take up what the university does. The essential thing is that each lesson in the school be given in such a way as to provide those structural and functional elements which with proper treatment in subsequent periods, will attain their full development in variety and power.

Evidently, then, the most arduous task in all education, is that which falls to the lot of the elementary

school. For its accomplishment a deep insight into the laws of mental life is the first requisite; but there is also needed, to accomplish it well, a clear conception of the methods adopted and pursued in collegiate training. These, again, unquestionably, are susceptible of improvement, and we may be sure that the colleges themselves are eager for the better things. But any modification that is to be useful, and particularly any change that is far-reaching in its effects, should be the outcome of mutual understanding, of joint deliberation and action, on the part of school and college together. As I now see the situation, I am persuaded that no measure would advance our common interests more efficaciously than a careful study and a prudent adjustment of the methods that are followed from the lowest of our schools to the highest.

But of methods and method-making there is no end—just as there is no end of reforms and tendencies and movements. Clearly, we must make a choice, and for the choosing we need a standard. Have we, then, within our reach, in other words, within the range of Christian education, in its source, its history or its present agencies any guidance or irreproachable example? Is there any record of a teaching by methods that are absolutely secure in their principle and that have been adequately tested in their application?

The reply, I am sure, takes definite shape in each of your minds. We have come to realize that in the teaching which the Gospel presents us there is not only sublimity of truth and morality without equal, but also a perfection of method which no merely human wisdom can ever attain. And when we speak of Jesus Christ as the greatest of all teachers, we imply with all reverence that He is the supreme examplar on which our own work, according to our capacity, should be modeled. Furthermore, it is plain that the Church, in imparting to man-

kind the truths of salvation, employs those methods which are most thoroughly in accord with the nature and the needs of the human mind. In the sacramental system, the liturgy, each detail of the ritual, each item of adornment added to the material edifice where we worship, the Church observes, and for centuries has observed, the great laws which psychology is just trying to formulate—the appeal to sense, the use of symbols, imitation, expression and the principle of learning by doing —all are her ordinary methods.

These things we know and appreciate; but note the consequence for the subject we have in hand. The pastor is the regularly appointed agency by which the Church carries on her teaching; the sanctuary is his school; and every liturgical act which he performs in accordance with the spirit and prescription of the Church is a lesson imparted by the most effective of methods. He has only to analyze his own action and bring into clear consciousness the principles it involves in order to see that he must pay attention to psychological method, because, as a priest, he is continually putting it into practice. He has but to convince himself that the same methods hold good for the entire work of education in order to secure the standard that is needed.

From this point of view we might well be justified in revising the title of this paper; we might quite properly speak of "the pastor as educator." For such in truth he is. He is not merely connected with, or interested in, education; his daily and hourly ministrations make him, in a very literal sense, a teacher with the most vital knowledge to impart and the most perfect methods of imparting it. So far now as we may be able to extend these methods to other subjects, and thereby secure unity in our teaching, we must count upon the experience and the earnest co-operation of the pastor to make our endeavors successful. We now recognize the necessity of

making religion the center of all education, of employing the same principles and methods in intellectual, moral and religious training. What could be more natural than to enlist and put to the best advantage the co-operation of that teacher who, more than any one else, is the authorized exponent of the methods which the Church herself employs?

Our appeal to the pastor, therefore, is not any request that he shall go aside from his official position and its duties to seek out new policies or to inform his work with a new spirit. He can be most helpful to us, if, in the use of his authority as head of the parochial school, he will keep before his own mind and before the mind of those who labor with him in teaching, the central purpose for which the Association exists, and if he will extend to the whole Catholic system the care which he directly feels for the organization of his school and his solicitude for those salutary methods which he is constantly applying in the name of the Church and of Christ. With such a spirit on his part, there will not only be co-operation, but there will also result a system of Christian education in the true sense of the word; for it will be, like the Church herself, a system animated by the spirit of Christ, fashioned upon His teaching, and carrying over from the school to college, university and social life, in unbroken sequence, the lessons which the Master taught.

Thomas J. Shahan.

JESUIT EDUCATION IN AMERICA

When in the year 1492 Columbus left the harbor of Palos, it was not merely the desire to reach the Indies by a westward course that inspired him, but his soul was aglow with the spirit of the crusader. That spirit had died out in the greater part of Europe, but it had been kept alive in chivalrous Spain during centuries of struggle with the Moors. A few months before Columbus set sail for the West, the heroic efforts of the Spaniards had been crowned with the complete overthrow of Moorish rule in Spain; the last stronghold of Mohammedanism, Granada, surrendered in 1492, and the Crescent disappeared before the Cross in the Iberian Peninsula. The crusading spirit had lingered in the souls of individuals of other nationalities, notably in the lofty mind of the great Genoese. As we learn from the Diary of Columbus, the discovery of new lands, or of new routes for commerce, was, in his mind, subordinate to a larger, grander scheme. The wealth of the Indies was to furnish the means of a new crusade, for the recovery of the Holy Land and the sending of missionaries to the Far East. Nor was the crusading motive entirely absent from the minds of Ferdinand and Isabella; in announcing to the Pope the achievement of Columbus, the Catholic sovereigns state that the royal purposes of the voyage had been "discovery and the extension of Christianity." The noble desire of the great discoverer, "to fit out, with the profits of the enterprise, an expedition to conquer the Holy Sepulchre," was not realized; but, to use the words of St. Paul, "a great door had been opened" to the Gospel, possibilities for the expansion of Christianity had been unfolded, far beyond what the discoverer could have imagined in his boldest dreams.

Historical parallels are dangerous and often misleading, but a comparison between St. Ignatius of Loyola and Columbus is entirely justified, at least on one point, viz., the crusading enthusiasm. Ignatius, born in 1491, while Columbus was anxiously waiting for a favorable answer from the Spanish sovereigns, was a representative of the noblest traits of the chivalrous Spaniard of the period. Above all, he had caught the infection of the crusading spirit. In his "Spiritual Exercises," the two fundamental meditations on the "Kingdom of Christ" and "Two Standards," have in them the genuine ring of the loftiest crusading enthusiasm. They contain the germ of his future order which he called by a military term the "Company of Jesus," or, as it might be expressed now, the Regiment of Jesus. Soon after his spiritual transformation at Manresa, Ignatius, the soldier-saint, resolved to make a pilgrimage to the Holy Land, to live on the soil hallowed by the footprints of his Lord and to convert the children of Mohammed. When in 1534 the small band of followers of Ignatius united to form the nucleus of the Society of Jesus, they added to other vows that of going to the Holy Land, to undertake a spiritual crusade for the conversion of Mohammedans. In 1537 we find them on their way to Venice, to embark for Palestine, in order to open a way for new triumphs of the Church. It was without doubt a noble conception, one which the swords of Christian chivalry had not been able to realize by the efforts and enthusiasm of centuries. Even in later years Ignatius cherished the plan of uniting all Christendom in a crusade against the arch-enemy of the Cross. Like the crusading scheme of Columbus, that of Ignatius was frustrated; but, as the discovery of Columbus had opened other fields for the expansion of Christianity, so the foundation of the Society of Jesus led to apostolic enterprises far wider and more universal than Ignatius had at first contemplated. The members of

the new Society were soon found in the tropics and near the ice-bound shores of Hudson Bay, in the vast plains of Argentina and the pathless forests of Michigan, in Abyssinia, China, Japan, and the Indian Archipelago; in short, they soon "belted" the globe with their missions. Everywhere they sought to spread the Kingdom of Christ by reforming the morals and strengthening the faith of Catholics, by bringing back to the Church thousands led astray by the Protestant Revolution, by preaching the Gospel to infidels, by instructing the little ones in the elements of the Christian faith, and by teaching the youth of all countries the most varied branches of learning.

The lives, adventures, successes and sufferings of the Jesuit missionaries in America, especially in the northern parts, have been vividly, and not unsympathetically described by Bancroft, Kip, Parkman, and other Protestant writers, and more recently, by Father Campbell, in his *"Pioneer Priests of North America."* Speaking of the Jesuits in New France, Parkman says: "A fervor more intense, a self-abnegation more complete, a self-devotion more constant and enduring, will scarcely find its record on the page of human history." Of the labors of Nobrega, Anchieta and others in South America, Kip speaks in terms of highest admiration: "In truth, we should pity him, who could read the record of their strivings even unto death, without a quickening pulse. They sought not their own, and whatever may have been their errors"—it is a Protestant clergyman who speaks —"in their deep devotedness they followed in the footsteps of their Lord." In all these accounts we hear little of the educational efforts of the Jesuits. Is the cause of this to be found in the fact that this work was neglected? By no means. It is easy to understand why most writers fail to speak of the schools of the pioneers of civilization; the figure of the Black Robe, carrying with him hardly any-

thing but his Crucifix and Breviary, traveling over the parched plains of the South, or penetrating into the forests of the West, paddling his canoe over shoals and through rapids, everywhere facing death, from the adverse forces of nature or from the Indian's tomahawk—this appeals vividly to the imagination. Parkman on one occasion exclaims: "Is this true history, or a romance of chivalry? It is both." Those scenes exhibit the heroic element which fascinates not only the child, but interests grown up people as well. But in educational work, in the drudgery of the schoolroom, there is nothing of the romantic, and there seems to be little of the heroic element. "Seems to be," I say purposely, for in the conscientious work of teaching, in the daily wrestling with ignorance, stubbornness and other annoying faults of childhood, in the persevering and patient zeal, necessary for successful educational work, there is something of the fervor and complete self-devotion so much admired in the missionary: there is something bordering on the heroic. This is true in a special sense in the case of religious teachers, who, like the missionary, leave parents, home and often even their country, to devote themselves to the arduous task of education, and this without hope of earthly reward, without the prospect of an annual vacation on mountain or seashore, or an occasional holiday trip to Europe, without even the glamor and excitement surrounding and inspiring the work of the real missionary. On the other hand, the apostolic labors of the missionary themselves are educational work in the best sense of the term, in fact, the noblest, purest and strongest manifestation of the teaching instinct. But we intend to speak here of educational work in the more limited sense of the word, and even this can be done only very summarily in a brief article. It is to be deplored that there exists as yet no satisfactory history of Catholic education in Latin America, that is in the Spanish

and Portuguese colonies, where the Church continued the work she had so gloriously carried on during the Middle Ages, when she was to the rising nations of Europe not merely a mother, but also a teacher and a guide to the best fruits of civilization.

I.

JESUIT EDUCATION IN LATIN AMERICA

The Jesuits entered Latin America in 1549. They were not the first missionaries and teachers in the New World; others, especially the sons of St. Francis and St. Dominic had preceded them. From the beginning "both the crown and the Church were solicitous for education, and provisions were made for its promotion on a far greater scale than was possible or even attempted in the English colonies."[1] It is probable that the first institution for higher education in the New World was founded in 1535, namely the college of Santa Cruz in Mexico.[2] From 1536 dates the first royal provision for the instruction of the creole Spanish youth. Nor was the education of Indian boys and girls neglected. In 1551 the University of Lima in Peru was founded, the first in America, and about the same time the University of Mexico. In the beginning of the eighteenth century the former is said to have counted nearly two thousand students. Although secular priests and Franciscans and Dominicans were zealously laboring in the educational field at the time of the arrival of the Jesuits, yet, as Professor Bourne of Yale says, "the coming of the Jesuits contributed much to the real educational work in America. They established colleges, one of which, the little college at Juli on Lake Titicaca, be-

[1] Bourne, *Spain in America* (1907), p. 308.
[2] Ib., p. 309.

came a genuine seat of learning.''[3] The printing press of this college soon became famous. It is asserted in the *Catholic Encyclopedia* (IX. 255), that the first book printed in America was a catechism issued by that press in 1577. This, however, is a mistake, for it is known that printers plied their trade, some decades before this time, in New Spain. Books were printed in Mexico in 1563 and previously, and it seems likely that the first book printed in America was an elementary Christian Doctrine, issued in 1537.[4] From trustworthy authorities[5] we glean the names of at least 96 Jesuit colleges in Latin America before the expulsion of the Society. At the very time of this catastrophe there existed actually 9 colleges in Portuguese Brazil, and 78 in the Spanish colonies; 15 in Peru, 10 in Chili, 9 in New Granada, 23 in Mexico, 10 in Paraguay, 11 in Ecuador; altogether 87 colleges. There were, besides, 19 seminaries in charge of the Jesuits, so that we have a grand total of 106 higher educational institutions.[6] ''The Jesuits,'' says a French writer (du Dézert), ''had literally covered South America with their establishments.''

Nor was elementary education neglected. It is one of the numerous errors of Compayré and other writers that the Jesuits provided only the ''aristocratic'' education, and deliberately neglected popular instruction. The Jesuit Constitutions explicitly declare elementary education a laudable work, ''a work of charity, to teach reading and writing,'' which might be undertaken by members of the Society if there was a sufficient number of

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[3]Ib., p. 311.

[4]Ib., p. 314, and especially Icazbalceta, *Bibliografia Americana del Siglo XVI. Catalogo razonado de libros impresos en Mexico de 1539 a 1600.*

[5]Carrez, *Atlas Geographicus Societatis Jesu*, and Hamy, *Les Domiciles de la Compagnie de Jésus.*

[6]Burnichon, *Études*, Sept. 5, 1910; see also *America*, Oct. 8, 1910.

men.[7] The history of the Society in America is the best refutation of the charge of hostility to popular education. In Lower California the Indian children were not only instructed in Christian Doctrine, in agriculture and the trades, but it is known that several schools were established. Thus Father Ugarte, shortly after 1700, built a boarding school at Loretto, and a school for boys and another for girls at San Xavier.[8] In the famous Reductions of Paraguay, better than anywhere else, the Jesuits had opportunities to display their educational and civilizing activity. There, in the words of Robert Southey, the Jesuit was to the Indians

> Their Father and their Friend, Priest, Ruler, all in all.
> Food, raiment, shelter, safety he provides;
> No forecast, no anxieties have they;
> The Jesuit governs, and instructs and guides.

That they instructed the natives Southey is compelled to admit, although he is generally hostile to the Jesuits. He says that the Indians, through the teachings of the Fathers, made considerable progress both in the useful and ornamental arts; that they were taught to read and write in their native language and that some were instructed in Spanish and Latin.[9] Eleven years before the Reductions, which Haller called "an image of the Golden Age," and Voltaire "the triumph of humanity," were annihilated, Charlevoix wrote (in 1756): "Every Reduction has two schools. In one the children learn to read and write; in the other to dance, sing and play upon all the instruments permitted to be used in the divine service." He also states that some copy Spanish and Latin

[7] On this and other questions concerning the educational activity of the Society, see the present writer's work, *Jesuit Education. Its History and Principles.* St. Louis.

[8] Clinch, *California and Its Missions*, I, 111.

[9] *History of Brazil*, II, ch. XXIV.

manuscripts so well that their work "would do honor to the best copiers of Europe, both in point of beauty and exactness."[10] On the other hand, one should beware of the exaggerations into which some writers have fallen. Thus the statement quoted by Marshall, in his *Christian Missions* (II, Ch. IX) that in every Reduction "the knowledge of reading, writing and arithmetic was literally universal," cannot be verified. Considering the conditions one must regard such a statement as incredible. It is directly contradicted by Father Huonder, S. J., one of the foremost authorities on the history of Jesuit missions, who maintains that this education was confined to the boys, and, in fact, given only to the more talented ones.[11] Also, in other parts of Latin America there were strictly primary schools. In Guatemala Father de Bethencourt founded in 1660 a religious congregation which had for its main object elementary education, and in 1687 it had in Peru and New Spain 27 houses. That elementary schools were connected with many residences (smaller houses) of the Society, is evident from the fact that after the suppression of the Society a number of these residences were handed over to other orders with the obligation to continue "the popular schools which had been attached to the Jesuit houses."[12]

One point in the educational work of the Jesuits in America deserves special notice, namely, the care taken of musical and manual training. From the accounts we have of the Jesuit schools it is clear that manual training, so much discussed and recommended of late, is by no means a discovery of the last few decades. This feature is, at the same time, one of the most attractive in the history of Jesuit education in South America, though

[10]Charlevoix, *History of Paraguay;* quoted from Engl. transl. London, 1769, II, 262 ff.

[11]*Kirchen-Lexikon*, IX, 1472.

[12]*Études*, Sept. 5, 1910.

perhaps least known. The industrial and economical development of Paraguay and other Latin American missions was chiefly due to Fathers and Lay-Brothers from Germany, Belgium and Holland. As has recently been shown[13] there were nearly 500 German Jesuits engaged in Latin America; in Paraguay alone 120, between 1700-1767, when the Reductions reached the highest degree of perfection. The names of many appear on mission records in a peculiar Spanish disguise, as Kino for Kuehn, Soto Mayor for Sedlmayr, Claver for Kloeber, Ruiz for Ruess. Whereas in Spain, after the conquest of America, industrial life began to decline, it flourished in Germany and the Netherlands, and Spanish Superiors urgently appealed to those countries for assistance. Spanish writers, like Peramas, Cappa, Barros Arana, and Enrich, pay a generous tribute to the services rendered by those industrious workers. They cultivated the most varied trades and taught them to the Indian youths; the following are mentioned in particular: weaving of woolen fabrics, cabinet making, wood carving, painting, polychroming; they founded bells, made chimes, clocks (a lay-brother from Oberammergau is mentioned particularly in Chili as an able clock maker), built organs, produced fine work in gold and jewelry for churches, etc. Printing presses and a glass factory had been established about 1700. Nor is it surprising to hear that German Jesuits were among the best teachers of music in the Reductions. Many composed musical pieces, trained excellent boy choirs, and Fathers Baucke, Sepp, Schmid and Boehm became famous as manufacturers of harps, violins, trumpets, clarinets, and other musical instruments. It is somewhat strange that writers like Crétineau-Joly in their histories of the Society have

[13]Huonder, *Deutsche Jesuiten—Missionäre des* 17. *und* 18. *Jahrhunderts.*

hardly anything to say about the industrial training given so sedulously by these men.

A great deal more would be known about the educational work of the Jesuits if precious documents had not been destroyed ruthlessly and deliberately, at the time of the suppression of the Society. Mr. Graham remarks: "Nothing seems to have been preserved except matter which the dispersers thought might prove incriminating against the Jesuits."[14] Men like Wilhelm von Humboldt lament the incalculable loss which history, geography, and science suffered through this barbarism and blind hatred. Another German Protestant, Bach, who in the beginning of last century lived for over twenty years among the Chiquitos in South America, states that invaluable manuscripts from the Jesuit libraries were used for making cartridges, paper lanterns, etc. In corners of sacristies and houses of parish priests he found, hidden under cobwebs, or partly destroyed by mice and ants, remnants of books and manuscripts which testified to the "iron industry of the Jesuits; scraps of excellent maps made by the Fathers, which even now are the best guides of those districts. An indication of the narrow hatred of the successors of the Jesuits is seen in the fact, that in books whole pages were torn out on which there seemed to be anything in favor of the Order."[15] Great as is the loss of such precious material for the history of Jesuit education in America, enough is left to furnish splendid evidence of their educational zeal.

In regard to the kind and extent of education imparted in these schools, some writers have spoken most disparagingly. Southey says: "The learning imparted in the Reductions was of little extent, and the Tree of Knowledge was not suffered to grow in a Jesuit Paradise." There is absolutely no justification for such a

[14] *A Vanished Arcadia*, p. 265.

[15] Quoted by Dahlmann, *Die Sprachkunde und die Missionen*, p. 65.

sneer. No one can expect to find modern physics and chemistry in the little mission schools, but, as Mr. Graham says, the Jesuits "strove to teach the Indian population all the best part of the European progress of the times in which they lived."[16] When speaking of the very primitive kind of education given in the schools of the English colonies in America, Fiske and others think that, considering the conditions of the times, one must "not despise these humble institutions."[17] This is quite correct, but the same allowance must, in fairness, be made for the Catholic mission schools, where the difficulties were probably much greater than in the English colonies. In regard to the higher educational establishments in Latin America, Professor Bourne makes the following noteworthy statement: "It is not too much to say that in number, range of studies, and standard of attainments by the officers they [the higher schools of Mexico] surpassed anything existing in English America until the beginning of the nineteenth century. Mexican scholars made distinguished achievements in some branches of science, particularly medicine and surgery, but pre-eminently in linguistics, history and anthropology. Dictionaries and grammars of the native languages and histories of the Mexican institutions are an imposing proof of their scholarly devotion and intellectual activity. * * * That the Spanish authorities in state and Church did much to promote education is abundantly evident, and the modern sciences of anthropology, linguistics, geography and history are profoundly indebted to the labors of the early Spanish-American scholars and missionaries."[18] Now these scholars were either members of religious orders, or men trained by religious, and among these distinguished writers several Jesuits occupy a

[16] L. c., p. XII.

[17] *Old Virginia and Her Neighbors*, I, 288.

[18] *Spain in America*, pp. 310, 312.

prominent place. Of their 23 colleges in Mexico, 10 certainly were founded in the sixteenth century. Father Clavigero's History of Mexico was esteemed by Bancroft as a leading authority and praised for its masterly arrangement and philosophic spirit. Fathers Sedlmayr and Kino are among the ablest geographers of Mexico, and to the latter we owe the discovery of the mouth of the Rio Grande and excellent maps of Lower California. Similar praise has been bestowed on some Jesuit scholars of South America. Father Acosta is one of the foremost Peruvian writers, and his *Natural and Moral History of the Indies* is a valuable source of information in spite of some defects. An important work on Paraguay is Dobrizhoffer's *History of the Abipones.* A pupil of the Jesuit college of Lima was Leon Pinelo, "the first American bibliographer and one of the greatest, as well as the indefatigable codifier of the legislation of the Indies."[19] In linguistics many Jesuits achieved distinction, especially Anchieta, Figueira, Holguin, Rubio, Febres and Hervas. The works of Hervas are highly praised by Humboldt and Benfey, and Professor Max Müller of Oxford attributes to him some of the most important and most brilliant discoveries in the history of the science of language, besides having collected specimens of 300 languages and composed grammars of about forty.[20] At present we know of 269 Jesuits who wrote on American subjects, and nearly all of them wrote before the suppression of the Society; 27 composed dictionaries and grammars of Indian languages of North America, 37 of Central America, 96 of South America; 60 give descriptions of travel, 27 wrote on American geography, 22 made maps and atlases.[21] There are found references to many other works, which are now completely lost. We know of

[19]Bourne, l. c., p. 311.

[20]*Science of Language,* I, 140 ff.

[21]Sommervogel, *Bibliothèque de la Compagnie de Jésus,* vol. X.

at least one astronomical observatory in Paraguay, at San Cosmas, in the beginning of the seventeenth century; also three printing establishments are mentioned there about the same time, in the missions of Loreto, Santa Maria Mayor, and San Xavier; the types had been founded in the mission.

In another article we shall speak of the beginnings of Jesuit education in the English colonies and New France, and of its later development in the United States and Canada.

In concluding this sketch, we may be allowed to ask a question, namely, how does the educational work of the Jesuits and of other religious orders in Latin America compare with education in the English colonies at the same period? It has often been stated that "zeal for education was one of the noblest features of the great Puritan movement" (Fiske). But, at the end of the seventeeth century in the English colonies "educational and intellectual life was low * * * Except for theological writings in New England, and a few journals and descriptions of country and travel, the colonies developed little literature before 1689 * * * The only institution for higher education in 1689 was Harvard College," and the number of students was very small in that institution.[22] In other colonies conditions were even worse. In Virginia, Governor Berkeley, when asked what provisions were made for public instruction, in 1671, gave the famous reply: "I thank God there are no free schools nor printing, and I hope we shall not have these hundred years; for learning has brought disobedience and heresy and sects into the world, and printing has divulged them, and libels against the best government. God keep us from both."[23] Another governor, Lord Culpeper, some ten years later, seems to have been much of Berkeley's way of thinking. Of course, it would be unfair to imagine

[22] Andrews, *Colonial Self-Government*, pp. 310-312.

[23] Fiske, l. c., p. 286.

that many entertained such narrow notions, but if a similar statement of a Spanish viceroy in America could be found—none is known—would it not forever be quoted as a proof of the "disastrous influence of Catholicism on education"? It is worth while to compare with the educational and literary conditions in English America what has been said before of the numerous institutions of higher learning in Latin America, and the remarkable scholarly activity of Catholic missionaries and teachers. This comparison will be a salutary antidote against what has been called "an article of Anglo-Saxon faith that all the Spanish colonies were mal-administered" (Graham). Furthermore, it will strikingly prove that the Church was not only the teacher of medieval Europe, but carried the seeds of learning together with the light of the Gospel into the New World.

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THE TEACHING OF RELIGION

No question in the field of education has called forth a deeper or a more widespread interest in recent years than the relation which should exist between religious and moral instruction in our schools. It is generally admitted by thoughtful educators of all shades of religious belief as well as by those who oppose religion in all its forms, that our public schools have fallen short of what the country at large expects of them in the matter of moral instruction. Various attempts have been made to provide for the children in the public schools moral instruction that will be free from all trace of creeds and of religious dogmas, but so far it is admitted that the success attending any of these efforts has been disappointingly meagre. Recently many prominent educators have been seeking to find some means of introducing into the schools a form of religious instruction that will be so free from denominational character as not to arouse opposition from Catholic or Protestant, Jew or Agnostic. President Eliot has given us a statement of the tenets of his new religion. Professor Dewey assures us that the public schools are developing a new and higher form of religion that is devoid of all denominational character. President Hall, in a recent address said: "Religion is an inalienable birthright of the soul. I believe that even if religion did not exist, we should have to invent it. We cannot teach morality without religion, and I think it is deplorable that we should have to do it in our schools. We can do a great deal, but if we are to improve the races as they go along, if our nation is not to be decadent, we must have religion. It is the most potent influence." In a recent address at New York University, Dr. Lyman Abbott said: "I don't want less scholarship, but I do

not believe that there can be any true scholarship that does not recognize obedience to law. * * * I do not believe that any teacher of history, for example, has true scholarship who does not understand and make his pupils understand that history is not a mere mass of facts, but that it has a relation to the growth towards the Kingdom of God, the making of men better and happier. I do not want religion added to education, but the teaching of everything so that it leads men on to realize how the Eternal is shaping human nature. This is true citizenship, and this is the spirit of religion."

The need of religious instruction is felt in every phase of education from the kindergarten to the university. Professor Matlock, of Whittier College, California, contributes a significant article to the *Educational Review,* (October, 1910) under the caption *Instruction in Religion in State Universities.* An obvious inference from his article is that any one belonging to any particular religious organization or church is, by that very fact, disqualified to teach religion. According to him, only those broad, scholarly minds that have escaped injury in youth from too close contact with the church are capable in mature years of an impartial study of religion, hence the proper place in which to teach religion and to train the ministers of religion is the non-sectarian state universities. He says: "The studies which prepare one to serve the people as a guide in their moral and religious development may be as legitimately carried on in a state university as in any other. Indeed, many of the courses that lead to the degree of Bachelor of Divinity in the best divinity schools are now to be had in state universities where the departments of philosophy, of history, of languages, and of literature, are steadily widening to include 'every field of human thought and experience.' It need not be added that the universities of Pennsylvania, of Wisconsin, of Michigan, and of California, have an infinitely better right to graduate clergymen with full

professional training than very many denominational colleges that do not confer the degree of Bachelor of Divinity. * * * If any one insists, however, that young men entering the ministry are apt to give themselves up to a particular sectarian theology, and that professional training for the ministry and its degrees are, therefore, beyond the scope of a state university, he only adds another reason why young ministers should be trained in a non-sectarian atmosphere. University training is the best means of counteracting, in strong religious natures, an unfortunate tendency to become sectarian, a tendency which the small, isolated Bible college, under the control of some particular church, has developed to the hurt of many splendid minds and to the hindrance of the progress of the Christian religion in our country."

This statement is particularly interesting because it is fairly typical of the thought of a great many of the men who are now shaping the educational policy of the public school system. Their attitude towards religion is that all particular beliefs of a religious nature unfit a man to teach religion. The scholar, according to these men, should study religion, indeed, but he should study it as a remote body of phenomena that will serve to illumine many an obscure page of history and to unravel the mystery that surrounds the origin of many a human institution. But the moment religion lays hold of a man's convictions it makes him a partisan and unfits him for the high calling of a teacher.

In another respect Professor Matlock's statement voices the faith of many of the enemies of religion. These men count much on the potency of the training imparted in secular universities "to counteract in strong religious natures an unfortunate tendency to become sectarian." We find ourselves agreeing with them in this. Indeed, it would be difficult to find a more potent means of eradicating all effective religious belief. Religion, to be of any

real value, must enter into a man's soul, lay hold of his convictions, and control the springs of his actions; and where religion fails to do this, it can scarcely be regarded as a blessing.

Professor Matlock makes no effort to conceal the low estimate which he places upon those who hold any special form of religious belief and whom he designates "sectarians." "The state cannot exclude any profession from its schools, nor should 'any spark of talent that man may possess be outside its fostering care.' Its favors may be misused by men in every class, but it cannot withhold them; for the state has something of the divine perfection as its educational motive; it cannot presume that a young man trained by it for the ministry will turn out a sectarian any more than it can presume that the young men it trains to be lawyers and physicians will prove a hindrance to the administration of justice, or prey upon the ignorance of the people. Quacks, pettifoggers, and sectarians will remain possibilities in any system of education; but that does not change the obligation of the state to provide with the most complete impartiality for the study of medicine, law and religion."

In listening to these words one could almost imagine himself back in the old days of the Divine Emperors. But men must have something to believe in, something to worship, and when they have drifted beyond the pale of religious belief, they may not be denied the right to worship "the divine perfection of the state."

The encroachments of the state upon the rights of the home and the rights of the church are clearly indicated in the trend of our recent educational literature. At first the state undertook to provide free education for the children of the poor in elementary subjects; then it developed secondary schools, professional schools and universities. Step by step the control of these institutions is being removed from the parents. At first the state

confined its efforts to instruction in purely secular subjects, leaving the teaching of religion to the home and the church; then it proceeded to eliminate all reference to Christ and to religion from the text-books and the teachers' instructions; and now we are learning, through sad experience, that morality cannot be taught without religion. The next step in advance, as outlined by Professor Matlock, is to establish the claim of the state to control religious education on the plea that it is necessary both for the intellectual and for the moral welfare of the people and on the further plea that no particular church is competent to deal with religious instruction, not even with that of its own ministers, and so we are back again to the old principle: *Cujus est regio illius et religio.*

Even though we cannot agree with many of Mr. Matlocks's contentions, we have no quarrel with the position which he assigns to religious instruction in the curriculum of a real university. This is perhaps best seen in the following passage, which he quotes with approval from Professor Frieze: "The professor of philosophy and the professor of history must deal largely with Christianity and with all religions; either this, or abandon their work altogether. Without it their chairs are nothing; without it I might almost say a university is nothing. For take away from history all consideration of the religious and Christian movements of the world and hardly anything of history is left; and shut off from philosophy the discussion of the momentous questions and various theories of religion that have filled the minds of ancient and modern thinkers, and no professor of philosophy will think his chair worth holding."

This line of thought will suggest practical conclusions to the Catholic parent whose sons and daughters are about to enter college, and it should make plain to them one of the reasons why the Church maintains her own colleges and universities. The professors in Catholic

institutions have open to them all the sources of knowledge open to any scholar in any university. Nor will any one acquainted with the history of science question the ability of the children of the Church to deal with the problems on the growing surface of knowledge, in view of the fact that they have been largely responsible for the advance of science along all lines. On the other hand, the purely secular school, even in the admission of many of its most ardent admirers cannot teach philosophy or history or any other subject properly without religion. "Without it," in the words of Professor Frieze, "I might almost say a university is nothing." Now, the state university in this country is not permitted by law to teach religion, and even if it were within its chartered right to do so, the Church could not admit its competency to discharge the duties of her own divine mission. Consequently, the loyal sons of the Church will turn to her institutions for their education, where they will be taught religion from the lips of those who are divinely commissioned to do so, and where they will be taught secular knowledge in its proper relation to the truths of religion by those who are rendered doubly competent to guide them in the fields of science because of their correct knowledge of religious truth.

To the student of methods, recent utterances on the teaching of religion in our schools bring home the necessity of determining the aim of religious instruction before proceeding to the consideration of the methods to be employed, since our method must be determined in large measure by our aim, and it is quite evident that very different motives actuate the men who are now advocating the teaching of religion in our schools.

One might teach religion with the deliberate purpose of sterilizing the minds and hearts of his pupils against all religious influence. To succeed in the attainment of this end, such a teacher might proceed to study religion as an

isolated body of phenomena with which we have no more vital concern that we have with the movements of stellar nebulae. He might point out the phases of religious thought and emotion exhibited by primitive or degenerate peoples and attempt to persuade his pupils that religion was responsible for the arrested development in the one case and the degeneracy in the other. There are men who appear to believe that religion is responsible for much of the ignorance, cruelty, weakness and superstition of the race, and these men naturally conceive it to be their duty to free their pupils from the baneful influence of religion. The convictions of these men, however, must not interfere with their liberty of teaching nor with the holding of their chairs in any institution which is under the Carnegie Foundation, but the presence of such teachers in any institution should be sufficient to prevent Christian fathers and mothers from sending their children to it.

We are not here concerned, however, with the number of such teachers which may be found in any given institution or class of institutions. Our purpose is merely to show that diversity of aim demands a corresponding diversity of method, and we must, accordingly, turn our attention to the position of those teachers whose aim in the teaching of religion is to impart a purely speculative knowledge of religious phenomena to their pupils to the end that it may help them to understand the growth of language and the development of civilization, but which shall have no more tendency to affect their conduct than a knowledge of smallpox would have to impart the disease to the medical student. In a word, the aim of these men is to teach religion as a pure science and not as an applied science. This seems to be the only aim which Professor Matlock assigns for the teaching of religion in the state universities and it is this character of religious instruction that he would use in forming ministers of the Gospel. This gentleman evidently has lost sight of the

fact that workers in the fields of pure science have rarely or never shown themselves competent to deal with the work of applied science. The inventor and the discoverer exhibit divergent types of mind and the further we progress along the lines of theoretical and applied science the wider is the divergence between the methods employed by the delvers in the mines of pure science and those used by the men who busy themselves with applying the knowledge thus acquired to the practical affairs of life.

To teach religion effectively, it must, of course, be taught in connection with history and philosophy, with the growth of languages, the development of human institutions, and the works of God that meet us at every turn along the pathways of natural science. In all this Professor Matlock is quite right; religion cannot be effectively taught to our pupils apart from these things any more than the secular branches can be properly developed without a knowledge of God and of his manifold relationships to man and to physical nature. But even after all this has been accomplished, we have failed to realize that which to many, even of those outside the Church, is the main purpose of our teaching, namely, the moral welfare of the pupils. It is its function of securing the moral development of the pupils that makes men like President Hall advocate the teaching of religion in all schools.

To wait until the children have grown up before we instruct them in religion or cause them to affiliate with any church, under the pretext that they may then be able to choose for themselves what church they should belong to, is a distinctly non-Catholic practice. But this practice does not differ so widely in effect from one which may sometimes be found among Catholic teachers who reprobate most heartily the non-Catholic custom referred to. When the only instruction the child receives is a body of abstract statements which are quite beyond his compre-

hension, and when reliance is placed on the chance that these sealed packets of knowledge will after a time reveal their message to the developed mind of the pupil and become operative in shaping his conduct, it must be evident to any one who will give the matter serious attention that in effect the practice is essentially that of allowing the child to grow towards maturity before receiving effective religious instruction. Such a procedure leaves all the tender years of the child in which his disposition and his habits of thought and action are being formed without the influence of religion.

The aim of the Catholic Chuch in teaching religion is inconsistent with such practices and such methods as these, no matter how many Catholics may be addicted to them. The first concern of the Catholic Church is to form the character and mould the conduct of her children in accordance with the divine precepts and with the model which, in the person of Jesus Christ, has been set up for the imitation of all who would enter the Kingdom. In fact, the teaching of religion is not satisfactory in her eyes unless it transforms the children of men into the sons of God. Accordingly no method will meet the requirements of the Church that leaves the wellsprings of the child's life unaffected. In the hands of her teachers, religion must purify the imagination, it must strengthen the will, it must ennoble the emotions, as well as link together into unity the fragments of truth that are borne in upon the mind of the child from all nature. The teacher of religion in the Catholic school cannot fulfill his duty by causing the children to memorize a catechism, however well constructed, nor will it suffice to equip the pupil for the adult conflict with error. The immediate duty of the teacher of religion is to render the child committed to his care reverent and obedient, loving and tender, strong to resist temptation, and clear in his perception of God as the central object in all his thinking. Such

a teacher must, therefore, draw upon the phenomena of nature and the facts of human history as well as upon the deposit of revealed truth for the material of his instruction, and he must see to it that the food which he ministers to the developing mind and heart of the child is fully assimilated and that it affects the present conduct of the child while at the same time it lays up for him strength against the day of battle. His business is not to load the child's mind with sealed instructions which may or may not declare themselves to his intelligence in after life. All this is borne out by the recent action of the Sovereign Pontiff in allowing the children to approach the Holy Table as soon as they reach the age of reason. The teachers of religion in our Catholic schools are, therefore, called upon to prepare the minds of the little ones for the reception of the Blessed Sacrament by religious instruction which will reach the intelligence of the little ones, touch their imagination, and control their conduct.

THOMAS EDWARD SHIELDS

THE NEW HOLY CROSS ACADEMY

That Washington is destined to be the center of American education is clearly shown year after year as new schools—especially private ones—open their doors to pupils from all parts of the United States. Nor are these schools the only evidence of the trend of modern education; perhaps a better one is the growth of the old established schools in the nation's capital—the inadequacy of their grounds and buildings to meet the new demands.

This upward and outward growth has been demonstrated three times in the life of the Academy of the Holy Cross—one of the best-known schools in Washington—which is scarcely more than three decades old. When the original Academy was moved to the then spacious building in Massachusetts Avenue, even the most sanguine could not foresee that the school would outgrow its location. In truth, the problem was rather how to utilize all the space.

For the past ten years the boarding department has been overcrowded, and part of that time the Sisters had to rent a nearby house to accommodate the older students. Seven years ago the beautiful estate "Dumbarton" on the edge of Rock Creek Park was secured and there in time was laid the foundation of one of the finest academic buildings in the country.

On December eighth, the feast of the Immaculate Conception, a feast peculiarly dear to the Holy Cross Community since it is the titular one of the Mother House, St. Mary's, Notre Dame, Indiana, the new Holy Cross Academy was blessed by His Eminence, Cardinal Gibbons, in the presence of a distinguished gathering of clergy, religous and laity from the city as well as from distant points.

The ceremony took place in the temporary chapel of

the Academy. The clergy in cassock and surplice formed in procession and marched through the main building to the sanctuary, while the chapel and all the approaches to it rapidly filled with the students and invited guests. When the Cardinal and his attendants, the Rev. Dr. Fletcher, rector of the Cathedral, and the Rev. E. L. Buckey, of St. Matthew's Church, returned to the chapel after sprinkling the halls with holy water and reciting the beautiful prayers appointed by the Church, the Very Rev. Dr. E. A. Pace, Professor of Philosophy in the Catholic University, preached the Dedication sermon.

At the conclusion of the sermon, Cardinal Gibbons gave Benediction of the Most Blessed Sacrament, after which the vested choir from Holy Cross College, Brookland, sang the Te Deum.

The procession then passed out of the chapel into the foyer where a musical and literary programme was presented. This was received with much enthusiasm by the Cardinal and the other distinguished guests. His Eminence took occasion to thank the pupils for their entertainment and to compliment the Sisters upon their great work. His remarks were made in his happiest vein and evoked hearty applause, especially when he referred to our modern women as queens of the domestic realm, and again when he consoled them for their loss of suffrage by reminding them that "the woman who rules the man that votes is greater than the woman who votes."

A reception followed from four until six, and large as the school is, the main floors were taxed to their utmost to accommodate the crowds. The house was open for inspection from the ground floor to the roof and many availed themselves of the opportunity of viewing the city and surrounding country from Dumbarton Tower. During the reception, refreshments were served by the alumnae and a stringed orchestra played.

If the best proof of the usefulness of a school is the

love and loyalty of its students, then Holy Cross has every right to be congratulated, for in a great measure the success of the Dedication is due to her devoted Alumnae who, knowing the indebtedness of the new building, financed the reception and other social features of the day.

In the evening the Cardinal and visiting clergy were entertained at dinner. His Eminence occupied his suite at the Academy that night and celebrated Mass for the community Friday morning.

His Excellency, the Apostolic Delegate, said the late Mass for the Sisters and pupils in their chapel on the morning of the eighth, at which he preached an able, instructive sermon on Mary Immaculate. The pupils sang during the Mass; the music was tender and devotional, especially the choruses of sweet young voices accompanied by the harp and violins. The altars were beautifully decorated with cut-flowers, the gift of the Children of Mary.

The Dedication services were practically carried over until the following Sunday, when the Chaplain, the Very Rev. Dr. Zahm, C. S. C., celebrated a Mass of Thanksgiving, after which the Blessed Sacrament was exposed for adoration. From early Mass until evening Benediction, the Sisters and pupils of Holy Cross kept close to their King on His sacramental throne, repeating to Him, over and over, "How beautiful are Thy tabernacles, O Lord, and how sweet the place where Thy glory dwelleth."

S. M. A.

ADDRESS BY REV. DR. PACE

Your Eminence, Very Reverend Fathers, Beloved Friends of Holy Cross:

It is appropriate that the feast day of the Immaculate Conception, the patronal feast of the Church in the United States, should have been selected for this oc-

casion. The dedication of this academy may be regarded as an offering made by the devoted teachers of this school to the honor of the most perfect of God's creatures, our Lady Immaculate. And it is because of the very solemnity of this feast, which is celebrated not only throughout our own country, but also throughout the universal Church, that we appreciate all the more highly the presence of our Archbishop, the Cardinal of Baltimore, in coming to us today and performing this ceremony of dedication. We certainly trust, in thanking him for coming here, that he may see for many years the fruits of the work which begins here today. I deem it a matter of rejoicing to the devoted women of the Holy Cross, who have labored in this city and in this district for more than half a century, that their efforts are crowned today in the inauguration of this splendid institution devoted to Christian education. They have given their lives to this work. There are hundreds of alumnae who can testify that they have given their lives unselfishly; and we especially who have, during the past few decades, watched the progress of their work in the heart of Washington, can fully appreciate what this means for them; the beginning of a new life with larger aims, with better hopes. I beg to extend to the Sisters of the Holy Cross my sincere congratulations. I would also say that the same congratulations, with a significance of their own, should go out to those who will profit by the self-sacrificing lives of these teachers. In other words, the City of Washington and the District of Columbia are to be congratulated that we have here the beginning of a new school devoted, without reserve, to the principles of Catholic education. You know very well what the Catholic Church stands for in the matter of training youth. You are aware that the Church aims, not merely at teaching boys and girls to know, but at teaching them to do. It is conduct, it is character, it is life, in the last analysis, that counts. Mere knowledge gleaned from lectures or books may train the intellect, may sharpen the mind, but what will it accomplish for character unless there be a higher power there? The very fact that an institution of this kind is today taking on a new form and a new life means a great deal, not only for the Catholics of Washington and of the District of Columbia, but for

all our citizens who appreciate moral and religious training; and that is the chief significance of the ceremony which you have just witnessed.

For the rest, when we look around us in this beautiful structure, and realize the exquisite proportions of it and the fitness of the appointments that go to beautify it, we cannot but feel grateful to the mind who delineated all this, because, after all, it is the work of an artist. It is not merely a building with four walls and a roof; it is expressive of ideas. It carries out thoughts that represent the best elements in the art of building, and therefore, I beg to tender to the one who did this work, my heartiest congratulations. And yet, we who understand Christian education, know that there is an art above that of the builder. We know that these walls, with their beautiful lines and proportions, are simply the means to an end, and that the work which is to be done inside of this building, is far more important than any production of artists' hands. There are lives here to be shaped after the pattern that God has given us. There are hearts to be formed according to the model that Christ and His blessed Mother have left us; and this more excellent art, this more exquisite workmanship, is something that lies before us in the future, a duty that devolves upon these teachers of Holy Cross. We look beyond the walls of the building, and we understand how wise the selection has been—the selection of this location—away from the crowding of the city, away from the turmoil of every-day life, out here where everything in nature speaks to the mind of the child. It is a great benefit to let the child be brought face to face with God's own creation, to let the child realize that in the snow crystals that lie there today as in the living things that lie beneath them, and that will come to vision before many months, beyond the shadows that will fall here tonight, and the sun that beams as it does this moment, there is a power, there is a wisdom, and there is a goodness far above anything that man conceives. In other words, what a Christian education stands for is this: We must know nature. We must learn the meaning of nature; we must appreciate the benefits that come to us from nature, but above all, we must read in nature the lessons that the Author of nature has put there. And so,

in taking advantage of this splendid site and the natural beauties that unfold from season to season, this Academy of the Holy Cross, true to its purpose, will raise the thoughts of its pupils, day by day, to Him whose own splendor is continually unfolding in the material universe.

We look beyond the building, we look beyond the grounds, we take a wider survey, a wider horizon. We look towards the city, which means so much for this nation, and means so much for humanity. For, of the numberless towns in which men have assembled, of the various capitals that send forth their citizens to govern the world, there is, after all, none that has the full significance of the city that lies within view of these walls. There is no capital in the whole world that means for the human race what Washington means. And we, looking forth from this height, in the middle distance, see clearly the dome that is typical of our American life, of our American aspirations. Beneath that dome the representatives of our people gather year by year to enact laws that shall govern these millions. They represent human wisdom, they represent the power of a great and free nation. They are the lawmakers. Yet we know full well, as Christian Catholics, that, no matter how detailed, no matter how comprehensive, legislation will tell very little for the welfare of the people unless there be conjoined with it the spirit of obedience to law, respect for authority, a willingness to carry out in action what the wisdom of our legislators may dictate. That is the final foundation upon which all order and prosperity rests, and, therefore, this institution, just in its beginning, represents the principle without which that institution down there can never flourish. This institution, because it is a home of Christian education, represents a spirit of obedience to law, and not only that, but of love for authority. Therefore, I say that in the work of this school of the Holy Cross Academy not we alone, nor the teachers alone, nor even those Catholic parents who send their children here, but the nation at large has a profound and lasting interest. I congratulate those who have taken part in this work, and I am sure that I only echo the feelings of the friends who have come here today when I express the wish that this Holy Cross Academy

may go on to the end, doing the work for which God has destined it.

I am happy to see among those who have come here this afternoon, many who know the old Holy Cross, many whose thoughts go back today in gratitude, in love, for the old home on Massachusetts Avenue. Let me tell you, one and all, that while the material surroundings have changed, that while a more beautiful and more commanding site has been secured, while other advantages are offered, there is something that is changeless, just as changeless as the Cross of Christ itself, that which rises above all civilizations, which overlooks all their changes, which sees their coming and their going; there is something in the spirit of the religious life which remains forever the same. It is quick to adapt itself; all life must do that. It will modify its details; all living things must do that in order to live, but in every substantial respect that spirit is forever the same; unchanging in its devotion to the ideals for which the Holy Cross was originally founded; and those ideals are none other than the ideals which first brought the Cross itelf into existence and into glory. In a word, we here today celebrate the beginning of a new work inspired by Him who for us died on the Cross.

We now pass from these exercises of dedication to the foot of the altar. We are about to receive in the spirit of our Catholic faith, the blessing of Him who abides with us forever. Pray that He, the perfect teacher, may inspire, may encourage, may reward the devoted teachers who conduct this institution, and that through His grace and through His perpetual blessing this work may grow, may increase, may spread its good effects far and wide. Let us say to Him as we kneel at the foot of the altar: "Send forth Thy light and Thy truth; they have conducted me, and brought me unto Thy holy hill and into Thy tabernacles."

ADDRESS OF HIS EMINENCE, CARDINAL GIBBONS

I did not expect that I would be called upon to make any remarks, and I think my silence would be the more desired, in view of the admirable discourse we had in the chapel from the Reverend Doctor Pace, who covered

the whole ground. However, I cannot but express my admiration when I contemplate this beautiful building with its admirable surroundings. I cannot praise too highly the Sisters of Holy Cross for their tact and their discretion in selecting this site, but much as I admire the casket, I admire still more the precious gems that will be placed within it, which I have before me now. You, and your companions, my dear young ladies, have given us this afternoon some fair specimens of your progress in music and in eloquence. You have given us an evidence of what we all admire and thank God for so much in our day, the elevation of woman; her intellectual elevation, her moral elevation, her emancipation from moral and civil servitude. You are indebted to the religion of Christ for that high moral and intellectual uplift. As today virtue and conjugal chastity are the greatest gems in the diadem of woman, woman today is everywhere justly regarded not as the slave, but as the peer of man; she is today respected as the mistress of her household, and not as a mere tenant like Asiatic wives and mothers. If you are, my dear children, today regarded as the prospective queens of the domestic realm, you have reason to thank the Church of God, the religion of Christ, for the elevation. And I may say, also, that if God's Church and the religion of Christ have done so much for you, you have amply repaid us all for the blessings that have been bestowed upon you. I do not conceive what would become of society, in spite of the eloquence and wisdom of our Senators, who are so well represented here today, were it not for the superior wisdom of woman. I must say that, were it not for them, in many a household, the lamp of faith would be extinct; many men would have lain dead in the grave of sin and misery if they had not been brought back to life by the prayers of a young sister, or a good young wife or mother, just as Lazarus was raised to life by the prayers and entreaties of Mary and Martha. I congratulate you, children, upon what God has done for you, and I thank you, Sisters, for what you have done for us in holding before us the highest standards. It is true, you are not entering into the chambers of the nation, into the congressional aisles, as these gentlemen are doing. You can not do those things; you cannot even exercise, as citizens, the right of suffrage. The

woman who rules the man that votes is greater than the woman who votes. There is a story told of the famous Pericles, the great general of Greece, of whom you will read in the course of ancient history. His little boy came and asked a favor of him. "My dear young boy, I cannot do that; it is beyond my power. You have to go to your mother for that. Greece rules the world, and Athens rules Greece, and I rule Athens, but your mother rules me." And, children, avail yourselves of the advantages of this admirable institution of learning. I cannot too highly praise the Sisters who are raising aloft the lamp of faith and light in this world; they are doing a great deal, indeed, for the advancement of our American Christian education. And I pray God that the children may grow in grace, in virtue, and in intelligence as the years advance, and that the City of Washington, with its great Senators and Representatives, may be an effecive agency for the civil betterment of the country. I am satisfied that you children will exert your influence in behalf of this moral and religious elevation, and when you go home, my dear children, I hope you will all be little sunbeams in respect to home.

THE TEACHERS INSTITUTE

There has been for some time a feeling among our Catholic teachers, more especially among the members of our teaching communities, that the University should arrange to give them the preparation requisite for their work in the schools. Hitherto they have been obliged to seek such assistance from non-Catholic institutions, with the anomalous results that naturally come from a situation that was artificial and could not, therefore, be permanent. Under these circumstances, a circular letter was addressed last June to the various Superiors and to their Ordinaries, requesting an expression of their views in regard to the advisability of establishing a Teachers Institute at the University.

The replies which came in during the summer indicated

quite plainly that the Sisters were in full sympathy with the idea; and the project was accordingly laid before the Board of Trustees at their meeting in November. The Trustees gave a favorable decision and authorized the University to proceed with the execution of the plan as presented.

The central idea in this undertaking is to afford Catholic teachers an opportunity of securing under Catholic auspices the professional and academic training which they need in order to make the schools under their charge as efficient as possible. Besides this immediate benefit to the teachers themselves, the Institute will contribute largely toward the co-ordination of all our Catholic schools, and will thus be of service to the entire Catholic body.

It is of great importance that our teachers in the parochial schools should understand the whole system of Catholic education, its principles and its methods. If we aim at sending the pupil onward from school to college and from college to university, we must lay the foundation where the work of education begins. Otherwise the work will have to be begun over again at each institution which the student may enter. And, on the other hand, it is clear that if our elementary schools are to be dominated by the principles and methods of non-Catholic institutions, it is useless to protest against the drift that takes so many of our boys and girls to colleges where their faith is imperiled.

The Teachers Institute will be organized in such a way as to give its members the advantages which are offered by contact with the professors of the University who are engaged in the work of research, and by access to the libraries in which the best educational literature is provided. How valuable such contact and such facilities may prove, is shown by the results attained at Münster, at Freiburg in Switzerland, and at other university centers which have opened their courses to the Catholic Sis-

terhoods. In fact the question is no longer whether these teachers are to enjoy the advantages of university training, but whether they are to get that training from Catholic or from non-Catholic sources. It would certainly be strange if it should turn out that, while our parochial schools and academies are supported by Catholic contributions, the work in these schools takes its inspiration from any system that is opposed to religion. It would not, at any rate, afford much consolation to the pastor whose every effort is bent on building up his school. It is, therefore, in his interest and in the interest of the people confided to his care, that the University has encouraged this Teachers Institute.

The cordial response of the different Sisterhoods is a sufficient warrant for going into the details of this important project. These, naturally, will be arranged so as to secure each member of the Institute the largest freedom both in the prosecution of her studies and in the performance of the religious exercises by which her work is specially consecrated in accordance with her rule. For the development of the Institute on its material side, various suggestions have been offered by the teaching communities. These are now under consideration and will be submitted at an early date to the Trustees of the University.

SURVEY OF THE FIELD

THE CATHOLIC EDUCATIONAL ASSOCIATION

The report of the Proceedings and Addresses of the Seventh Annual Meeting of the Catholic Educational Association, is a splendid volume of 525 pages, which bears eloquent witness to the work the Association is doing for Catholic education. The address of the President General of the Association is of such practical importance to all who labor in the field of education that it is given in full elsewhere in this review. After

the preliminary resolutions of thanks, the convention expressed its appreciation of some of the most vital interests of Catholic education in the following two resolutions:

"WHEREAS, the betterment of our splendid system of Catholic education now depends on the correlation of the parish schools with our institutions of secondary and higher education and upon greater Catholic patronage of these institutions; be it resolved that it is the wish and request of the Catholic Educational Association that the pastors of the Catholic Church in the United States interest themselves more and more seriously and actively and constantly in the Catholic institutions of secondary and higher education."

This resolution brings out clearly the greatest need of Catholic education in the United States today. Unless we carry our own brightest pupils through Catholic secondary and higher schools, we will find ourselves without the support of the great body of Catholic men who in a few years must take their places in public life and in moulding public opinion. To continue to devote our energies too exclusively to the building up of the parochial school system while we neglect to provide Catholic high schools and colleges is to invite the non-Catholic system to fix our standards and in last analysis to determine our methods, and this must inevitably result in the sterilization of Catholic elementary schools.

The next resolution points to one of the gravest dangers to Christian education that has appeared in recent times in any country.

"WHEREAS, we view with concern the encroachment upon liberty of education by any private board of trustees, suggestive of an educational 'trust' and notably what is called 'The Carnegie Foundation,' acting without mandate from the people, without warrant from present conditions, and without responsibility to any tribunal save themselves;

"WHEREAS, we conceive liberty of education, owing to the inseparability of religious principles from moral training, to be involved in our constitutional right of freedom of conscience; Resolved, That we look to the saving sense of the American people to preserve our freedom of education as one of the safeguards of a popular government by a free people."

This resolution is amply justified by the recent demonstration throughout the world of the need of religion as the basis of moral instruction in our schools and the stand taken by the Carnegie Foundation which prevents the institutions sharing its benefits from holding any religious test for the members of its faculty.

THE SUGGESTION OF THE HOLY FATHER

The Holy Father, in his letter of approval to the Association, offers, among other things, this eminently practical suggestion which will be regarded by loyal Catholics in the light of a command: "We may add that your efforts will have greater success, if in addition to all other means of preserving and increasing Catholic life, you devote special attention to that means of spreading the truth and refuting error which is so well fitted to our own time and conditions, *i. e.*, newspapers, reviews and similar periodical publications, which the enemies of religion, alas, abuse for the dissemination of their perverse teaching and for the ruin of morality."

VALUE OF CATHOLIC EDUCATION

The Association was particularly fortunate in securing from Justice Anglin of the Supreme Court of Canada a paper of great value on Catholic Education in Canada, in its relation to the Civil Authority. Space prevents the discussion of the paper here and we must content ourselves with quoting from it a single paragraph, dealing with the cause of Catholic education in the United States. "The nobility of that cause is based upon the fact that its promotion is vital to the interests of Catholicity, which for us is the embodiment of, and is

therefore synonymous with truth itself; its patriotism rests upon another fact, equally certain though not always recognized, that its success is of importance to the welfare, if not to the very safety, of your great republic and its democratic institutions. This fact is fully appreciated by men alive to the dangers of ignorance, infidelity and materialism, and of their legitimate offspring, socialism and anarchism. To these evils Catholic education furnishes the surest antidote."

Throughout the Western world the State has, in recent years, taken over more and more completely the control of education. And there is a similarity everywhere in the results of this change of control from the Church to the State in the educational field. There is a general decay of religious belief; a widespread attempt to teach morality independently of religion, and this has been accompanied by an enormous increase in crime. The details of this struggle differ widely in the different countries, but the spirit of the contest is pretty much the same everywhere.

RELIGION AND MORALITY IN THE SCHOOLS OF ENGLAND

Professor Muirhead of the University of Birmingham, in his presidential address delivered before the annual meeting of the Froebel Society of Great Britain and Ireland, 1910, makes an eloquent plea for the restoration of a religious basis for moral teaching in the schools. This fact is in itself significant and while a Catholic cannot agree with Professor Muirhead in the kind of religious foundation which he would supply for morals, yet he is at one with him in his contention that religion is necessary as the foundation for the teaching of morals in the schools. The whole address evinces a clear consciousness of the utter failure of the present system of purely secular training which obtains in the public schools of Great Britain. Answering supposed difficulties to the introduction of religion as the basis of moral instruction, he says: "To continue as at present is impossible. The

whole dogmatic basis of religious instruction has been sapped and undermined. Portions of the buildings are everywhere falling in. What makes this particularly dangerous is that the fabric is organically connected with the ethical life and is apt to involve parts of it in its ruin. This is why so many (wise men, it may be, in their generation) are trying to institute separate ethical instruction with a view, at least, of saving a part. The reason why this device seems to me insufficient is that I believe the part to involve the whole, and that if we really lost the support which is given to ethics by religious belief as I have tried to define it, we should find that it was itself undermined. Equally inadequate to the situation seems to me the proposal of those who seek to meet its requirements by the 'scholarly study of the Scriptures.' * * * The issue before us is nothing less than the religious faith, and with it the moral strength and well-being of the coming generation of children."

Dr. Muirhead has some valuable suggestions to offer for those who would remedy the present situation. Those who shape educational policy in this country might do well to ponder them. "As to organization, it is certain that our hope lies in the educational system, more particularly in the training colleges. It is they that hold the key to the situation. It is the spirit that animates the training college, the ideas that underlie its teaching, that will be the spirit and the ideas that will mould the mind of the next generation of children in the schools."

A NEW EDUCATIONAL CREED

The day of new creeds has not passed, as one may see by turning to the editorial pages of *Education* for November, 1910. The editor sets an example of sublime faith that would be hard to surpass in these skeptical days. But let the man speak for himself, a privilege which we in America are in the habit of granting to the members of every faith.

"The National Educational Association at its annual meeting each year makes a declaration of its principles which are always admirable and in which one can always be sure of finding an accurate reflection of current educational sentiment. The subjects that are prominent in the thought of the educational world during the year are succinctly stated and a declaration of faith in regard to them is made in the name of this most influential body. Instead of publishing these articles of faith 'in toto' we propose to take them up one by one (they are ten in number), and present them to our readers, with very brief comments, in this editorial department of successive numbers of *Education*. The first article is as follows: 'We affirm our faith in the schools of the Republic, believing that it is impossible for the citizens of a great democracy to develop power and efficiency without public schools owned and controlled by the people.' "

This first article of the faith of the National Educational Association is interesting in itself, for many reasons, but it is scarcely more interesting than the sublime faith of the editor who comments on it thus:

"This gives us the splendid basis of the American public school system. It is founded on the faith of the people who desire this nation to be a democracy which shall develop power and efficiency. We believe that the public schools are the means by which this great country can be kept true to its high destiny. We think of them as owned and controlled by no faction, no party, no private interests, but by the people themselves. Magnificently are they fulfilling this high ideal. The schools of the United States are a great factory where American citizens are made. The raw material is furnished not only naturally from the homes throughout the land, but artificially in the vast hordes of foreign emigrants that annually pour into the land from over the ocean. Coming with alien habits and standards of thought and conduct, often with ignor-

ance, vice and disabilities of all sorts, these people and their children are thrown into the alembic of the public schools and transformed into loyal Americans. At the worst this process takes but one or two generations. The control of the schools by the people is a thoroughly American ideal. It works wonderfully well. The common consciousness, or in other words, the common sense of the people as a whole is the only power on earth to which it is safe to commit so vast a responsibility. If any special faction or party gains a momentary undue influence, this is soon corrected by public sentiment. Nowhere is there to be found a more earnest desire to know and to do the best that can be known and done than is seen in the management of our public schools by the money and the votes of our citizens."

SOME DEFECTS OF PUBLIC SCHOOL EDUCATION

If faith spreads by the contagion of good example, the editor of *Education* has done a valiant service in tending to stay the faith of the people in the public schools at a time when the whole country is demanding that the system be reformed from root to branch. Our manufacturers point to the German school system and demand a reason for the failure of our schools to turn out pupils equipped for the work of life as well as the German pupils are. Scholars demand a reform that will prepare the pupils in the elementary and secondary schools for the universities and professional schools. The West Point examinations called the attention of the whole country a few years ago to the lamentable inefficiency of the work of our primary and secondary schools. Investigations in Cleveland and many other cities during the last few years show an astounding failure on the part of the public schools to teach even the simple branches, such as reading, writing and arithmetic. The former president of Princeton University has been widely quoted as saying "everybody knows that we have

educated nobody during the last twenty years." Mr. Ayres, in a recently published work, points out the fact that some six million children, or nearly one-third of the entire public school population, are laggards, and that more than three million children are repeating the work of their grade, these results are in large measure due to maladjustments in the school system. But worse than this, juvenile crime has been increasing at an amazing rate among the children of the public schools. And the present public school system has been in operation a sufficient length of time to show us the kind of men that it is capable of turning out. And the result? During the past five years we have an average in the United States of 147 felonious murders per million per annum, and during the last couple of years this has been much higher. The rate in Canada is 3, and the highest rate in any part of Europe 14. We have more wrecked homes every year in the United States than in all the rest of the civilized world put together.

THE SCHOOL AND THE PENITENTIARY

Nearly one-third of the children of school age in the eastern district of Pennsylvania attend the Catholic schools, and this is fairly representative of the proportion of the children attending the parochial and public schools in that district during the past few decades. We learn from the annual reports of the State Penitentiary for that district, however, that of the 89 convicts 21 years of age and under committed in 1890, 61 were products of the public schools and 3 of the Roman Catholic schools. Of the total number of criminals committed to the penitentiary in that district in 1902, 371 received their education in the public schools, 14 received their education in the Catholic and other private schools, while 33 received their education partly in public schools and partly in private schools. 44 of the convicts 21 years of age and under, for the same year, received

their education in the public schools, 4 in Catholic parochial and private schools, and 3 partially in the public schools. And so it runs on. Five pupils as against 350 is the record of the parochial and private schools against the public schools in the following year. In 1904 the record is 8 to 406; in 1905, 9 to 399; in 1906, 8 to 348; in 1907, 9 to 367; in 1908, 9 to 542. It should be remembered, moreover, that these low numbers of commitments are not entirely from Catholic schools. In 1890, where the record is kept separate we find 3 from the Catholic and 4 from private schools among the juvenile criminals. Similar records might easily be found in all parts of the country from which it would seem that there is not a little reason for the general complaint that is being made against the moral training, or the lack of moral training, in our public schools.

MORAL CONDITIONS IN THE PUBLIC SCHOOLS

The moral conditions prevailing among the high school population and that of the upper grammar grades in many of our cities has come before the public in very unpleasant ways during the past few years. Juvenile crime has increased several hundred per cent in Chicago during the past five years, and Chicago is hardly an exception among our American cities in this respect. We must not be understood as censuring the teachers in our public schools who are doing their very best to stem the downward tide. It is not the teachers, it would seem, but the system that is at fault. A principal of a public school distressed over her helplessness to right matters recently wrote to a friend as follows: "With all our words and wasted wind on the subject [of education] the Catholics are doing the only real effective teaching—teaching obedience and respect for lawful authority. Every day I see the evidences of our lack in that particular—I have charge of a large grammar school of more than seven hundred children. In the homes of these

children there is no real religious training and none results from the occasional visit of the child to the Sunday School 'just 'fore Christmas.' And so the whole body of non-Catholic children is without a rudder. One can even see in the children tendencies towards socialism and anarchy. We have a very mixed foreign population. I have no child of American-born parents in my own class. Surely the Catholic teacher in the public school has a fine field for the 'silent influence' of her religion if she only had the right *basis* on which to work, but she has not. All her training has been from a false start—there is very little true psychology taught in our public normal schools, for the simple reason that the instructors have not had the training in it."

PRESIDENT HALL'S VIEWS

Dr. McCoy of Worcester, in an address before the Child Welfare Conference held at Clark University a short time ago, quoted President Hall as saying on the occasion of a visit to his school: "Father, I was born a Protestant, I am a Protestant, and the chances are that I shall die a Protestant; but I wish to say to you here and now, that I am a firm believer in the need of religious training in the school, and I am absolutely in favor of such phase of education." In a discussion before the same conference, Dr. Hall said: "Shall we or shall we not have religion in the schools? If so, we must learn from the Catholic Church. I am ashamed to say that it was only recently that I visited a nuns' school. I came away immensely impressed. Those women are not flirting, they don't want to get married. They have turned their backs on dress and on all else that women love, and they are vowed to the work they accomplish so well." Dr. Hall has on many occasions and in many ways emphasized his conviction that morality cannot be taught in our schools effectively without the aid of religion, and no man in the country has given the problem more earnest study, nor is

his a theoretical study merely. He is in constant touch with the conditions prevailing in the public schools throughout the country. In an address before the Western section of the Northern Illinois Teachers' Association, Dr. Hall is reported as saying: "Reports from thirty of our oldest colleges indicate that the moral conditions of the students in most of our universities is indescribable. This condition exists more in the east than through this section."

THE SITUATION IN FRANCE

In view of the fact that juvenile crime has increased several hundred per cent in France since the laicization of the schools in 1882, it is not surprising that the Hierarchy and the faithful Catholics of France are bestirring themselves to find a remedy. The more familiar they become with the prevalent conditions in the United States, the more anxiously will they seek to save themselves from a similar fate. On the 14th of September, 1909, a letter signed by the French Bishops was published and ordered to be read in all the Catholic churches. The object of this letter was to set forth the fundamental principles of education. To the parents belongs the right and on them rests the duty, declare the French Bishops, to provide for the Christian education of their children, to choose to that end the proper school and to watch over its spirit and its management. They then recalled the doctrine of the Church concerning the so-called neutral school and the conditions under which it could be tolerated, encouraged the parents to form organizations and societies with a view to fulfilling their obligations and claiming their rights in the all-important matter of the education of their children. Finally they condemned "collectively and unanimously" fourteen text-books "in which the spirit of mendacity and detraction against the Catholic Church, her doctrines and history, was more apparent." Since then Catholic activity has been cen-

tered around the question of education, while the government in its programs has repeatedly emphasized its intention to protect the so-called neutral school, which is in reality largely anti-Catholic in its spirit and in its teachers. The Catholics, guided by Bishops and priests, have manifested their intention of defending their rights. With this end in view associations of parents have been formed. In many places where condemned text-books were imposed upon them, the children have refused to attend school. Bishops have been fined for their condemnation of the text-books, priests have been sent to jail. The government, pursuing its anti-Catholic policy, has gone on closing the Catholic schools. 5,000 schools have been closed in the last eight years; 15,000 since the establishment of the republic. In spite of the persecution, the Catholic organization is getting stronger every day; new schools are being built; and, on every side, there appear hopeful signs of an energetic determination to vindicate their right to Christian education for their children.

DISCUSSION *

"We have often found that children who begin the study of their catechism a year previous to receiving First Holy Communion appear to understand their religion much better than others of equal ability who have been studying the catechism for five or six years preparatory to receiving the Sacrament. How would you account for the fact?"

The fact here referred to is by no means uncommon.

*The readers of the Review are cordially invited to take part in the discussion in these pages. The questions should be confined to practical problems in education in connection with the home or school life of the children.

We must not conclude from it, however, that one year's instruction in Christian Doctrine is better than five or six years of such study. The apparent anomaly is only to be accounted for on the score of defective method. When the truths of religion are presented to young children in the form of abstract statements which they are incapable of understanding or of assimilating, harm instead of good is done. Children taught in this way soon come to regard catechism as a thing to be memorized but not to be understood, and this attitude once acquired continues long after the intelligence of the child has reached a phase of development which would enable it to understand the doctrines of religion in their abstract form. Moreover, this practice is likely to engender a distaste for religious instruction which sometimes continues into adult life and accounts for the aversion to sermons not infrequently met in people who are otherwise well disposed. A third injury resulting from this practice is to be found in the erroneous meaning which children often attach to formal definitions which are wholly beyond the grasp of their intelligence. These difficulties have been felt by many cathechists, as may be seen by consulting the works of Bishop Bellord, Father Lambert Nolle, and many others. In the series of text-books on religion, the editors of this REVIEW have sought to remedy the situation referred to above. The children must be taught their religion at an early date. The present ruling of the Pope on the subject of First Holy Communion emphasizes the need of presenting to the little ones the truths of our holy religion in such a form as will reach their intelligence and affect their conduct. The children must be prepared to understand the catechism before they are required to memorize it. Archbishop Messmer emphasizes this truth in his valuable work on the Spirago method.

"What is to be thought of the following statement: 'A lesson in Christian Doctrine is of no value so far as its moral effect is concerned unless it appeals in some way to the emotional nature of the child.' It has been objected to by some teachers on the ground that religion does not consist of feelings and emotions but rather in the will to serve God."

While religion does not consist of feelings and emotions, nevertheless, feelings and emotions play a large and indispensable part in the Christian religion, and where their cultivation is neglected, the purely intellectual element proves wholly inadequate to bring life and conduct into conformity with Christian ideals. The love of God and fellow man, on which Our Lord declared the whole law and the prophets rests, is not a love devoid of emotion and feeling. Moreover, the strength of the will consists very largely in the strength of the emotions which it is enabled to arouse and bring to the achievement of any desired purpose. The Catholic Church has always recognized this fact and she has never failed in her liturgy and in her public teaching to appeal to the emotions and the feelings of her children. Those forms of Protestantism which departed from this practice soon ceased to grow and are today practically devoid of power.

"Do you think that punishing children for non-attendance at Mass on week days will do much towards forming a religious character. When they can only be induced to attend through fear of punishment, would it not be better to allow them to absent themselves until they can be inspired with a higher motive?"

In all religious practices not prescribed by the Church it seems to me unwise, to say the least, to resort to coercion. Better results, I think, will always be attained in this direction by appealing to the child's better self, by

arousing his interest, stimulating his imagination, and bringing him to a realization of his privileges. We can readily destroy most inclinations and appetites by over-indulgence, and a taste for religious exercises forms no exception to this rule. The teacher should bear this in mind in every phase of the child's development and if she devotes more time and intelligence in arousing the child's interest and giving proper direction to his desires and less energy to coercion, the results will be decidedly better.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

Many signs of healthy growth marked the beginning of the academic year of 1910-11 at the University. With the largest registration of students in its history, with additional departments and courses of study, and with a greatly increased corps of professors and instructors, the outlook for the year is most promising.

The School of Sciences offers a new course in architecture under the direction of Mr. Frederick V. Murphy, a graduate of the Ecole des Beaux Arts, Paris. Mr. Henry Froning, A. B., and Mr. Clarence Ballzley, have been made instructors in chemistry and metallurgy, respectively. Mr. Louis H. Crook, B. S., will henceforth assist as instructor in physics. Mr. J. B. Parker, A. M., comes from the Kansas State Agricultural College to take charge of the undergraduate courses in biology. Mr. Frederick J. Merriman, C. E., a graduate of the Massachusetts Institute of Technology, succeeds Mr. Thomas J. Thompson, C. E., as instructor in civil engineering. Mr. Thompson recently accepted a position as patent examiner in the government service. Mr. George A. Weschler, B. S., has been appointed an instructor in mechanical engineering.

The increase in the number of undergraduate students and the expansion of courses have brought many new instructors to other schools and departments. In the School of Letters,

the following instructors have been appointed: Rev. James J. O'Connor, S. T. L., Latin Language and Literature; Mr. Charles W. Dales, Ph. D., Greek Language and Literature; Rev. Arthur A. Vaschalde, C. S. B., Ph. D., Semitic Languages; Mr. Francis J. Hemelt, A. M., English.

In the School of Philosophy, Rev. Thomas V. Moore, C. S .P., Ph. D., will assist Professor Pace as instructor in psychology. Rev. P. J. McCormick, S. T. L., formerly superintendent of schools in the diocese of Hartford, has been made instructor in the History of Education. Rev. Thomas P. Munday, S. T. L., of the diocese of Alton, and Rev. Patrick J. Waters, Ph. M., of the archdiocese of Boston, former students of the University, return as fellows in theology and philosophy, respectively. Father Munday is now instructor in dogmatic theology, and Father Waters is secretary to the Rector.

Rev. Abel Gabert, of the diocese of Grenoble, France, has been given charge of courses in Ecclesiastical Music, and acts as director of the Divinity Chapel Choir.

TRUSTEES' MEETING

The semi-annual meeting of the Trustees of the University took place on November 16, Cardinal Gibbons presiding. Those present were: Archbishops Ireland, of St. Paul; Glennon, of St. Louis; Farley, of New York; Quigley, of Chicago; Ryan, of Philadelphia; Moeller, of Cincinnati; Bishops Maes, of Covington; Harkins, of Providence; Monsignor Lavelle, of New York, and Monsignor Shahan, of the University.

As all living accommodations are now overtaxed, the question of new buildings came up for consideration. Although the need of enlarging Caldwell Hall was recognized, action upon it was deferred until a later meeting. Provision was made to accommodate the increased attendance of lay students expected for next year. Albert Hall, their residence at present, is filled to overflowing. The Rector was authorized to have plans and specifications drawn for a new hall to accommodate 250 students. One section to cost $100,000 and large enough for 100 students, will be started in the spring.

A separate building for the Department of Chemistry to cost $50,000 was assured for the near future. A University

Chapel with a seating capacity of about eight hundred was favorably considered, and it is highly probable that ere long this greatly needed edifice will be erected on the University grounds. For the present the Assembly Room, McMahon Hall, will be used for divine services on academic occasions.

The new central heating plant recently installed at a cost of $100,000, was approved. It will upon completion, contain spacious laboratories for the Departments of Electrical and Mechanical Engineering.

The Trustees appropriated funds for the purchase of books for the main library, approved the reports of the Rector, the Treasurer, the Finance Committee, the Librarian, and the Editor of the University Bulletin. Mr. O. H. P. Johnson, of Washington, was elected a member of the Finance Committee.

AMERICAN FEDERATION OF CATHOLIC SOCIETIES

Among the resolutions adopted by the American Federation of Catholic Societies in convention at New Orleans Nov. 13-16, the following are of special interest to workers in the educational field.

"We stand for the inalienable right of the Catholic child to a Catholic education and rejoice in the multiplication of parish schools, in the growing power of the higher Catholic institutions of learning. We are pleased to note the growing sentiment among all classes that Catholic schools are making an immense contribution to the moral welfare of the nation, and we reiterate our demand for some equitable compensation for the secular education given in our schools, and we recommend that Catholics throughout the United States take an active interest in this matter.

"We urge upon every Catholic parent or guardian to consider it their sacred duty to recognize and make use of every advantage afforded by the Parochial Schools and to co-operate in upbuilding the Parochial School system throughout the land.

"The Catholic High School or Academy is an integral part of the Catholic educational system; we, therefore, urge upon Catholic parents and guardians their loyal support.

"The revelations made during the past year, regarding the nature of the principles taught in certain colleges and universities, demonstrate the imperative necessity of maintaining Catholic colleges and universities. We deplore the fact that some Catholic parents send their sons and daughters to such institutions in which principles subversive of morality and religion are openly taught.

"We stand firmly by the principle 'no morality without religion.' We utterly repudiate the attempt made in some schools to substitute what is called ethical teaching for religious training. We again put before the citizens of the country the memorable words of Washington: 'Reason and experience both forbid us to expect that national morality can prevail to the exclusion of religious principles.'"

The Federation deprecates the use of public funds, or of public buildings for lecture courses in philosophy, literature or science, subversive of Christian morality, and the idea of a personal God in the affairs of life. It urges as a counter process "the formation of societies for the dissemination of Catholic truth and for systematic courses of lectures on educational subjects."

An emphatic condemnation is accorded "the attempt of the National Educational Association to set up in this country an educational trust as a menace to individual liberty and to the private right which every American citizen enjoys of choosing the kind of education he may wish to give his child."

The custom that has obtained in so many parts of our country of holding the closing exercises of state public schools in denominational churches meets with disapproval. A national organization of all Alumni associations of parish schools and higher institutions is encouraged, as well as the generous support of the mission schools established for the education of the Indian children, the blind, and the deaf mutes.

THE CATHOLIC EDUCATIONAL ASSOCIATION

The General Executive Committee of the Catholic Educational Association met at the University on Nov. 9. Part of the routine business of the meeting was to arrange for the

Eighth Annual Convention of the Association in 1911. It was decided to hold it in Chicago, June 25-29. The Vincentian Fathers of De Paul University have generously offered the use of their buildings for the occasion. Assignments of papers and discussions for the public and departmental meetings are promised for a later date.

The Executive Committee of the College Department held a meeting at Notre Dame University early in October. Important matters relating to college work were discussed with a view to preparing an interesting program for the next general assembly of the Association.

THE NEW MARQUETTE UNIVERSITY

The opening day of the Ninth Annual Convention of the Federation of Catholic Societies at New Orleans was made memorable in our educational annals by the foundation of Marquette University, another monument to the educational labors of the Fathers of the Society of Jesus in the South. The Most Rev. Archbishop Blenk laid the cornerstone of the new institution in the presence of His Excellency, the Papal Delegate, and a distinguished assemblage of prelates, clergy and laity, many of them delegates to the Convention.

Eloquent addresses were made by the Honorable Jared V. Sanders, Governor of Louisiana, by the Honorable Martin Behrman, Mayor of New Orleans, and by the Rev. J. F. O'Connor, Southern Provincial of the Jesuits. A learned discourse on the principles of Christian education was delivered by Rt. Rev. James A. McFaul, D. D., Bishop of Trenton.

THE AMERICAN UNIVERSITIES ASSOCIATION

The annual meeting of the Association of American Universities was held on Nov. 10 and 11, at the Univeristy of Virginia. The following papers were presented: "The question of allowing credit for professional work to count toward the degree of Bachelor of Arts," by President William L. Bryan, on behalf of the University of Indiana; "The Degree of Master of Arts," by Professor Calvin Thomas, on behalf of Columbia University; "The Appointment and Tenure of University Professors," by President Charles R. Van Hise, on behalf of the

University of Wisconsin. A conference of Deans and similar officers of Graduate Schools was also held for the discussion of administrative questions connected with such schools.

The Catholic University of America was represented by Professor George M. Bolling, Ph. D.

MEETING OF THE ASSOCIATION OF COLLEGES AND PREPARATORY SCHOOLS

The Twenty-fourth Annual Convention of the Association of Colleges and Preparatory Schools of the Middle States and Maryland was held at South Bethlehem, Pa., under the auspices of Lehigh University, on Nov. 25 and 26. Papers on Mathematics, Sciences and English, treating of their cultural and practical elements, were read and discussed. The conviction prevailed that while these branches offer rich material of a cultural and practical nature, many serious problems are yet to be solved before the cultural elements will be realized along with the practical. The colleges, it was believed, are handicapped in their task by the difficulty both of awakening and sustaining in the students the interest necessary to attain the cultural results.

Professors D. W. Shea, Ph. D., and A. E. Landry, Ph. D., represented the Catholic University of America.

PUBLIC LECTURES AT THE UNIVERSITY

The Fall course of Public Lectures was successfully completed on Dec. 15. Large audiences greeted the several lecturers, and showed the growing popularity of these general courses among the Catholics of Washington. The subjects were as follows: "Spanish American Literature," "South America: Its Peoples and Problems;" two lectures by Rev. Charles Warren Currier, Ph. D.; "The Development of Writing and Printing," by Mr. Frederick B. Wright; "Italian Literature before Dante," by Professor Joseph Dunn, Ph. D.; "Dante and the Papacy," by Rt. Rev. Maurice F. Burke, D. D., Bishop of St. Joseph, Mo.; "The Symbolism of Dante," by Professor William Turner, D. D.; "Some English Women Writers of the Fifteenth Century," by Professor Patrick J. Lennox, B. A.

NEW UNIVERSITY SCHOLARSHIPS

The Report of the Rt. Rev. Rector contained the following interesting announcement: "An ecclesiastical benefactor who desires to remain anonymous for the present, has founded a theological scholarship for a western diocese to be available at his death. He has the sincere gratitude of the University for his priestly act. Mr. H. G. Squiers, ex-Minister to Panama, has founded two scholarships in the lay departments, to be available for ten years, and assuring to the recipient the sum of $250 yearly towards their expenses of living and tuition."

TRINITY COLLEGE NOTES

Noteworthy events of the fall term at Trinity College, Washington, D. C., were the visits of two members of the Sacred College of Cardinals. On Sept. 30, a reception was tendered His Eminence, Cardinal Vanutelli, Papal Legate to the Eucharistic Congress at Montreal. A short musical program was rendered by the students, and an address was delivered in French by Miss Marguerite O'Leary, '11. The Cardinal responded in French, telling of his long acquaintance with the work of the Sisters of Notre Dame of Namur, and congratulating the students on their advantages in receiving a college education under them. Accompaning the Cardinal were: Most Rev. Archbishop Ireland, of St. Paul; Monsignors Shahan, Rector of the University, Mackin, of St. Paul's, and Lee, of St, Matthew's, Washington.

His Eminence, Cardinal Gibbons, President of the Board of Trustees, visited the College Nov. 22, the tenth anniversary of its dedication. In an address to the Sisters the Cardinal gave many reminiscences of the beginnings of the institution, and warmly praised the zeal and piety of its founder, the late Sister Julia, Provincial Superior. Later in the day he addressed the students on the virtues and accomplishments most becoming the Christian woman.

Mr. William P. Dempsey of Pawtucket, R. I., has given ten thousand dollars for the foundation of a scholarship in honor of his sister, the late Miss Mary J. Dempsey, a member of the Board of Regents of the College, who died in 1909. Seven

thousand dollars will soon be realized from the will of the late Miss Mary E. McCartin, State Regent of New Jersey. The income of this generous bequest is intended to defray in part the expenses of a student at the College. The first student on the recently founded Anna Hanson Dorsey Scholarships entered in September. There will eventually be four, all to be residents of the District of Columbia.

The attendance this year, 150 students, is the largest in the history of Trinity.

ST. MARY'S-OF-THE-WOODS

The St. Mary's-of-the-Woods Scholarship Calendar for the first term records among other interesting events the celebration of College Day, the Feast of St. Catherine of Alexandria. On the evening previous the advanced students entertained the school with a production of "An Egyptian Princess," a vivid portrayal of St. Catherine's trial for the Faith. The Feast itself was solemnly observed with divine services in the college chapel. A public reception in the afternoon, and a banquet in the evening, proved enjoyable features of the day.

Rheinholds "Star of Bethlehem," was presented by the students in German at the Christmas entertainment. Special lectures of the fall course were delivered by Dr. James J. Walsh, of New York, on "The Position of Women Among the Greeks," and "St. Elizabeth of Hungary, the First Settlement Worker."

P. J. McCormick

REVIEWS AND NOTICES

The Catholic Education Series. Religion: First Book; Second Book; Third Book; Third Reader. By Edward A. Pace, Ph. D., S. T. D., and Thomas E. Shields, Ph. D. The Catholic Education Press, Washington, D. C.; R. and T. Washbourne, London.

With the publication of new editions of Religion, First Book, and Second Book, and the appearance of Religion, Third Book, and Third Reader, the Catholic Education Series is

rapidly justifying the hope so often expressed that the text-books on religion would one day be the most attractive of all placed in the hands of children. It is not enough evidently to train teachers for the special work of teaching religion, suitable hand-books must also be provided to enable them to accomplish their task. These books, too, must be ready to bear scientific analysis and the practical test of the classroom. Two years have passed since Religion, First Book, appeared, and its latest edition before us would seem to indicate that few changes have been necessitated by the criticism and use it has received.

The series which, we are told, will include seven books is undoubtedly on a fair way to demonstrate conclusively that religion can be made an attractive subject for school study, a fact not freely admitted in recent times. It is only a few years since an educator of national reputation asserted at a representative gathering that religion could not be taught by the same methods as the other subjects, and should not therefore be included in the curriculum of the modern school. On that occasion, we remember, the Catholics and Episcopalians present raised the only dissenting voices.

It is true that religion is a hard subject to teach. Many of its truths are abstract, and even incomprehensible. For such demonstration is of course impossible; but are not many secular subjects impossible of demonstration for the child? That religion, however, is a real fount of inspiration to the teacher and can be adjusted to the devices and methods of modern pedagogy these late publications of two professors of the University clearly set forth.

Religion according to this method, receives the first and dominant place in the curriculum. While given pre-eminence over all else it is not an unrelated or segregated subject altogether; it is also imparted along with the other items of knowledge, wherever its beneficent influence can be applied. It is, in short, to be associated with all learning so as to enter into the child's every-day thinking, to shape his character, and direct his conduct.

The fundamental ideas of method involved are: to suit the form and substance of the teaching to the needs of the child

mind; to correlate religious truth with mental content and experience; to promote growth and assimilation according to the laws of mental development.

It is interesting to note that the authors find inspiration and support of their theory in the method of teaching used by our Lord and by the Church. The four books published are an artistic embodiment of their ideas. If they offer material for estimating the value of the whole work, and it would seem that they do, then it is safe to say that Catholic educational science is about to receive one of its most useful and significant contributions.

Lehrbuch der Katolischen Religion Fuer die Oberen Klassen Hoeherer Lehranstalten; Prof. Dr. Gerhard Rauschen. Bonn, Peter Hanstein, 1910.

Erster Teil: *Kirchengeschichte,* mit einer Karte; 152 pp.

Zweiter Teil: *Grundriss der Apologetik* (fuer Untersekunda); 87 pp.

Dritter Teil: *Glaubenslehre;* 120 pp.

Vierter Teil: *Sittenlehre;* 94 pp. *Apologetik fuer Prima* (als Anhang zur Glaubenslehre); 70 pp.

Kirchengeschichte fuer hoehere Maedchenschulen, mit einer Karte; 109 pp.

Bibelkunde fuer hoeh. Maedchenschulen u. Lyceen, mit einer Karte; 50 pp.

Kleine Kirchengeschichte (Kirchengeschichtliche Charakterbilder fuer hoeh. Lehranstalten, besonders fuer Obertertia); 70 pp.

These manuals for advanced religious instruction are admirably adapted to the needs of the present time. The course of instruction is designed along the lines of principles as they were formulated and adopted by a commission of seven men who had been selected for this purpose by a convention of Catholic religious instructors of West Germany at Duesseldorf, Dec., 1906. That the books have met with success may be gleaned from the fact that new editions have appeared in rapid succession with added improvements. The first part published for the first time in 1906 has now reached its fifth edition.

The division of the subject-matter into the given four parts and the separate binding of each with the "Glaubenslehre" as the basic and central theme is a happy and advantageous arrangement. The style and disposition of the matter treated are of such a nature as to attract and hold the attention.

Church history is treated with a fairness and frankness that is rejoicing to the truth seeker. Facts are stated boldly, irrespective of persons; truth is conscientiously distinguished from legend, the only probable and traditional from what is certain. The findings of the latest researches receive full recognition. Striking and interesting incidents of detail and of a personal character season the whole. In the Outlines of Apologetics opposing views are clearly set forth in their full strength, due credit given them for their merits, and the questions solved from a Catholic standpoint with ease, simplicity and without bias. Christian Belief (Glaubenslehre) and Christian Morality (Sittenlehre) are characterized by the fact that the familiar wording of the Catechism is retained but in a new setting whereby the dry formality disappears and interesting reading is the result. Short and pithy sayings from ancient and modern writers are introduced which serve to impress the lessons upon the mind. Christian principles are applied to modern needs and conditions. Prevailing philosophical and ethical views are briefly but comprehensively considered and tested by the application of these same principles. Sometimes it appears the arguments could have been given with more convincing force, but then they are stimulating and give suggestion and direction for further study.

The course of Church History for schools for girls is rendered concrete by the presentation of well selected and interesting character sketches, whilst the Bible study (Bibelkunde) gives an elementary scientific introduction to the Sacred Scriptures.

The entire series is highly to be recommended, and in the hands of those who are in charge of the religious instruction of our youth, they cannot fail to render valuable service.

ANDREW KUNNY.

Astronomical Essays by the Reverend George V. Leahy, S. T. L., Boston, 1910, pp. X+ 274, $1.

This charming little volume deserves to have a wide circulation. It contains a wealth of facts without the formality and the dryness of the usual text-book. It will tempt the young reader on from page to page, until at the end of a delightful few hours reading, he will find himself in possession of a valuable body of knowledge concerning the habitability of Mars, the case of Galileo, and the lives of great Catholic astronomers. Not the least valuable part of the work consists in the very effective way in which the author clears up many concepts which, to the average student as well as to many people of mature years, remain cloudy. The author secures this effect by proceeding along the lines of historical method. The reader follows him step by step over the difficult ascents of science without realizing the space that he has covered and without being discouraged by difficulties and a multitude of details. We commend the book most heartily to those who would prepare themselves to take up the serious study of astronomy as well as to that large class of readers who are in search of a little reliable information about the heavenly bodies and who have neither the time nor the training to seek this information in technical works.

Thomas Edward Shields.

The Essentials of Character, a Practical Study of the Aim of Moral Education, by Edward O. Sisson, Ph. D., New York, The Macmillan Company, 1910; pp. +X 214, 12° cloth, $1 net.

Chapter X of this book is entitled Religion, with the subheadings: Religion of the essence of character; Religious elements, the virtues of Religion. From this chapter we quote the following paragraph: "The union between religion and morality is so intimate and vital that one ought to apologize for any argument on the subject; but there is real need for reminder and insistence, in this day and age, and particularly in America. We have created here the first great system of public education the world has known in which religion is not a part of the regular curriculum and one of the acknowledged means of cultivation. Our Roman Catholic fellow citizens naturally condemn the system unsparingly; the rest of us

mostly ignore the situation or take it for granted as the only right or proper way of conducting schools. The truth probably lies somewhere between the two camps but the point for us here is that educational thought has followed educational practice, and we have gradually come to omit religion from our mental schemes of pedagogy, and comfortably accept the serious fact that a great part of our youth are growing up without any education in religion, or rather without any religion in their education. Do we so completely discredit the wisdom of Gladstone when he says: 'It is a dangerous thing for a young man to start out in life without the thought of God?' "

THOMAS EDWARD SHIELDS.

THE YOUNG CHRISTIAN TEACHER ENCOURAGED, by Brother Constantius, Brother of the Christian Schools, Second Edition, B. Herder, St. Louis, 1909, pp. XIV+ 381, $1.25 net.

It is encouraging to note that the public appreciation of this really valuable book has made a second edition necessary. It appears without substantial change, except in the few valuable pages of the Preface to the Second Edition from the pen of that veteran teacher among the Brothers whose name is linked with everything that means up-lift and progress in the schools conducted by his brethren. Though the snows of many years have whitened the head of this venerable teacher, time has not been able to lessen the ardor of his earnest Christian spirit. No one who reads the words of Brother Justin in this Preface can fail to realize the source of the power that has gone out from this devoted band of workers in the field of education to preserve and build up Christian character in a community that is more and more dominated by the life of sense and the glamor of wealth. The principal effect of the book itself is well expressed in these words of the Preface: "Christian teachers of youth, what vocation can be compared to ours? Ours is the unequaled honor of making Christ known to His children; ours is the happiness to form their hearts on the Divine Model, to instruct them in the principles of the Gospel, to point out to them the strength and tenderness of His Sacred Heart, His ever-abiding interest in their welfare."

THOMAS EDWARD SHIELDS.

SOME RECENT BOOKS.

Allen, Nellie B., Industrial Studies—United States, Boston, Ginn & Company, 1910, pp. X+ 335. 12°.

The story of our diversified industries is told in such a way as to hold the interest of the pupils and to furnish them with a large body of very valuable information for the practical affairs of life. The book is well illustrated.

Frye, Alexis Everett, First Book in Geography, Boston, Ginn & Company. 1910, pp. VIII+ 156. 12°.

This book is designed for use in the third and fourth grades. The paper is good, the maps and illustrations are abundant. "The aim of this book has been to present such subjects as the author wishes his own little son to know. This is a 'First Book' telling the story of the earth as the home of man. The pictures show how fully the book deals with people."

Gettell, Raymond Garfield, M. A., Introduction to Political Science, Boston, Ginn & Company, 1910, pp. IV+ 419. 12°.

The book is designed for use in college and university classes, while it does not neglect the interests of the general reader. It contains a good bibliography, the materials are well arranged and each chapter is provided with a very useful outline and list of the more important sources.

The New Hudson Shakespeare. A Midsummer Night's Dream edited and revised by Ebenezer Charlton Black, LL. D. (Glasgow), with the co-operation of Moses Grant Daniel, A. M. (Harvard). School Edition, Boston, Ginn & Company, 1910, pp. V+ 114. 16°.

Teachers of literature in our schools will welcome this new edition of Hudson's Shakespeare.

Horne, Herman Harrell, Ph. D., Idealism in Education, or the first principles in the making of men and women, New York, The Macmillan Company, 1910, pp. XV+ 183. 12°. $1.25 net.

A good index and an abundant bibliography adds materially to the value of this book. The matter is arranged under the following five chapter headings: The Problem of Education in Man Making; Heredity and Education; Environment and Education; Will and Education; the Philosophy of Man Making.

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VOCATIONS TO THE TEACHING ORDERS

"The greatest religious fact in the United States today is the Catholic School System, maintained without any aid, except from the people who love it." To grasp the full meaning of these pregnant words of the great Archbishop Spalding it is necessary to state in the concrete just what this fact represents.

According to the most recent statistics, the Catholic School System of the United States comprises 13 universities, 926 colleges and academies and 4,835 Catholic schools, with a total attendance of 1,250,000 pupils. This vast system represents, furthermore, an investment of over $100,000,000.00 in property and buildings and an annual expenditure of $20,000,000.00 for its maintenance. (This last amount would have to be raised to at least $63,000,000.00 if figured on the basis of the public school expenditure and would then represent the annual saving in school taxes to our non-Catholic fellow citizens by reason of the existence of our Catholic schools.)

The life-giving soul of this wonderful system is the noble band of 50,000 teachers, religious men and women, who in gladsome obedience to the Master's call, have left the world, have renounced all earthly ambition, and have consecrated themselves to the great work of Christian education.

This stupendous "religious fact," so overwhelming in

its proportions, is based upon the fundamental principle ever proclaimed by the Catholic Church, that education, to fulfill its true purpose of fitting man for the successful attainment of the end of his existence, must necessarily be religious. "Our Holy Faith is the treasure precious above all others," as Archbishop Ireland says, "which we court for ourselves, and the legacy, precious above all others, with which we must dower our children. For this reason Catholic parents must bend all their energies towards giving their children a thoroughly Catholic education. There can be no room for argument—experience teaches too clearly the lesson—nothing but the daily drill in the teachings of the Faith, and the assiduous breathings of an atmosphere, permeated with the spirit of faith, will sink religion so deeply into the soul of the child, that it must remain there through life, unaltered and unwavering."

This fundamental principle of our Holy Faith has given birth to those numerous religious orders of men and women that have chosen the Christian education of youth as their life work. The wonderful progress of the Church in our country is due in no small measure to the holy lives and the untiring zeal of this great army of humble religious teachers. God has visibly blest them. They have increased tenfold and more. But the growth of the Church itself has been even greater and, as the imperative need of good parochial schools is coming to be more and more realized, the cry goes up from all sides for more Sisters and Brothers. We are actually facing a crisis in our educational problem because of the insufficient number of religious teachers. What are we going to do? God forbid that we should stand with folded arms in idle resignation, when love for our Holy Faith should spur us on to greater activity. We must be up and doing. We may not be content with the mere discovery of a wide-felt want, we must do all in our power to provide

the remedy. *"Numquid resina non est in Galaad?"*[1] *"Is there no healing balm in Galaad?"* I cannot believe that God has withdrawn His spirit from us, or that He no longer inspires earnest souls with the desire for His service. A church of 15,000,000 souls, so generous for every good work, cannot be afflicted with spiritual sterility. Catholics must be made to understand that God demands not merely a share of the temporal blessings with which He has endowed them. No, He demands the sacrifice of their flesh and blood. The vocations exist, of that I am convinced. What then can we do to foster them?

MEANS OF A GENERAL NATURE

1. In the first place this dearth of candidates for the religious teaching orders is a *spiritual want.* Therefore, we must have recourse to *spiritual remedies.* The first and the most efficacious of these, to my mind, is prayer. *"The harvest indeed is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that He send laborers into His harvest."*[2] Let us bear in mind that it is the loving Saviour Himself who prescribes this remedy. There can then be no doubt as to its opportuneness or its efficacy where there is question of apostolic laborers. The first Christians prayed and fasted when the apostles were about to set apart from the faithful those who were to be consecrated to the service of the Lord.[3] St. Hilary declares that "the vocation of worthy laborers is a gift of the Holy Ghost which God pours out upon the nations in answer to fervent prayers and supplications."[4] And the Church, which is ever the best interpreter of the Divine Will, has from time immemorial instituted the Quarter Tense as a time of penitential

[1]Jeremias, VIII, 22.
[2]St. Luke, X, 2.
[3]Acts, XIII, 2.
[4]Comment. in Matth. c. x. Opp. Wirceb, 1785, t. iii, p. 365.

prayer to Almighty God for the very purpose of obtaining and perfecting vocations. It is true, the Church in her prayers has in view primarily the vocation to the Holy Priesthood, but she certainly does not mean to exclude from her prayers any who share in the apostolic labors of saving souls, and such, par excellence, are the religious teachers. The Father of Lights who gives the grace of vocation, can also preserve it even in the midst of a corrupt world, as he preserved Lot amid the wickedness of Sodom, Joseph in the house of Potiphar and Samuel by the side of the godless sons of Heli. But we must do our share, we must pray. Amberger, perhaps the greatest of all modern Pastoral Theologians, does not hesitate to say: "I believe it is the truth, that the united prayers of the faithful throughout the diocese, contribute perhaps as much toward the proper formation of worthy laborers in God's vineyard, as all the care and the solicitude of the men to whose hands their training is confided.[5]

2. A second means of fostering vocations for teaching orders consists in the exemplary lives of religious teachers. The world which hates Christ will ever provide for us the promised inheritance of calumny and persecution. But if our lives are blameless and holy, its poisoned shafts of calumny will not only be powerless to harm us, but will actually redound to the greater glory of the Church, when the truth becomes known, and will fire many a youthful heart with the noble ambition of consecrating itself to God's service. There is perhaps no order of men in the Catholic Church that has been so calumniated, reviled and persecuted as the Jesuits, and yet the Jesuits never seem to lack for aspirants, because their conduct is exemplary, and the constitutions of St. Ignatius are, as it were, incarnated in the very lives of his followers. *Exempla trahunt.* What a power there

[5]Amberger, Past. Theol., Vol. I, p. 70.

is in the saintly life of a true religious, and how many there are who experienced the first attraction to the religious state through the influence of a saintly teacher. "The constant daily example of piety, cheerfulness, patience and devotion to duty," writes an experienced religious, "which truly religious teachers will strive to place before their pupils, cannot fail to become a most efficacious means of fostering a desire to follow the Master's low, sweet summons to the higher and more perfect life."[6]

I ought, perhaps, say a word on the reverse of the above picture, and its disastrous influence in destroying incipient vocations, but I would rather leave the inference to my readers.

SPECIFIC MEANS

From the above considerations which are of a somewhat general character, I will now pass on to indicate certain specific means of fostering vocations, as they refer to the three great factors that co-operate in moulding the child into the future man or woman.

1. The Christian Home

The Christian Home is the great nursery of the future Christian men and women. To the home we must then look first of all when there is question of developing and fostering vocations to the religious state. While it is true that God's flowers bloom in every soil, and that God at times makes manifest the power of His grace in a most extraordinary way, yet it remains that, ordinarily, the chosen souls of God are nurtured in the bosom of Christian families. *"Piis parentibus natus," "born of virtuous parents,"* is the opening sentence of the life-story of most saints. Our first care then must be the fostering of

[6]Report of Educ. Convention 1908, p. 264.

Christian piety and a spirit of generous sacrifice in our Catholic homes. How much cannot a zealous pastor do in this field by proper instruction to young people when they are about to be married, and later on, through sodality conferences to the married of both sexes. Young mothers should be instructed to consecrate their children to Almighty God, and to consider it a signal grace if one of them should manifest indubitable signs of a divine vocation. It is said that there is a golden heart suspended in the famous Basilica of Our Lady of Lourdes, as a votive offering of a grateful young couple, for the happy birth of their first child. The note enclosed in the ex-voto reads as follows: "We N. N., express our thanks to Our Lady of Lourdes for the happy birth of our N. We place him under her merciful protection and we pledge ourselves solemnly not to oppose the sacerdotal or religious vocation of this child, if God should deign to honor us by calling him to His service." A noble example indeed, for every Christian father and mother.

Young parents should be taught that the most important consideration in relation to their children is not how they may acquire wealth or honor or position, but how they may fulfill God's designs in their regard and save their immortal souls. Cardinal Newman's closing words of his sermon on Divine Calls might well be pondered by every Christian parent. "Oh, that we could take that simple view of things, as to feel that the one thing which lies before us is to please God! What gain is it to please the world, to please the great, nay, even to please those whom we love, compared with this? What gain is it to be applauded, admired, courted, followed, *compared with this one aim, of not being disobedient to a heavenly vision?*"

Parents who oppose or destroy the vocation of one of their children make themselves guilty of an awful crime

in the sight of God and burden their souls with a terrible responsibility.

Patriotism moves parents to applaud their sons as they go forth to battle for their country in time of need. Thousands of homes, both North and South, are proofs of such devotion. Let us teach young parents that the service of God is even more glorious than that of country, for as St. Jerome says, "Such a service establishes ties of relationship between the family and Jesus Christ Himself."

Let us teach Christian parents that the children they give to God will be their best support in life, and their greatest consolation at the hour of death. How often are the lives of parents blighted and their hearts broken by the unhappy state of their married children in the world. Those who have consecrated themselves to God will never cause them worry nor grieve them. They are happy and will pray for them in life and after death. "Did Christian parents realize the value of their children's vocations and what graces flow therefrom, even upon themselves, they would never oppose them. How many sad witnesses of their sons' or daughters' waywardness have bitterly repented the opposition which brought about the failure of the divine call. How many fathers have recognized upon their deathbed that the unhoped-for graces of conversion and growth in holiness had come to them through a child given to God. How many a mother, finding in her child a confidant and consoler in the days of trial, has regretted the tears shed at the hour of separation."[7]

The awful crime of race suicide and its proximate cause, the fear of the burden of large families, will never cast its dark shadows into homes where generous-hearted Christian parents dwell, whose holy ambition it is to give some of their children to the sanctuary or to the cloister.

[7] "Out of Many Hearts," p. 37.

II. The Teacher

Before I enter upon this point I wish to make a general remark which applies also to the other factor in fostering vocations—the priest. Vocations do not always present themselves spontaneously as it were, to our fostering care. At times they must be stirred by suggestions on our part. "It is plain," writes a spiritual author, "that a vocation does not always come to a man, as it were, ready made. It is not like a parcel tied up and addressed, and laid on our table. Rather, it is like a tender and delicate seedling which, if we tend it carefully, will grow to maturity, but if we neglect it, will wither away and die."[8]

Our teachers should not be satisfied with the mere silent force of their example. They should strive in a prudent manner to foster the tender germ of a divine vocation when they discover it in the children committed to their care. "The office of teaching," says Bishop Byrne of Nashville, "has an advantage in some respects over the priesthood. The teachers are constantly with their pupils, shaping their souls, coloring them, informing them, making them instinct with life and motives, and giving them high ideals and worthy aspirations. In all this their work is akin to that of the Confessor." "Teaching is a grand vocation," said Bishop Maes of Covington, addressing the teachers at the Catholic Educational Convention, "and you religious teachers should do all in your power to cultivate vocations among your pupils. You have the young people under your care at the most impressionable period of their lives, when they are nearest to God and are most susceptible to the inspirations of grace and to the call of a higher life. If any young people under your charge show any signs of a religious vocation, you should do all in your power to cherish and

[8] "Out of Many Hearts," p. 7.

protect it. Foster these chosen souls and surround them with special care. Get them to follow a little rule of life, to say certain prayers in the morning and evening, to make a spiritual reading every day; teach them to make mental prayer, and with all these helps—made very short and very attractive—along with the grace of God, the children will be sure to follow their vocation."

Nor should teachers confine their solicitude for their pupils to the class-room alone. Their watchful eye should follow the pupils into their recreation and beyond. In fact, it is then that the real character of the child can most readily be discerned. A kind word of advice or direction, given as a result of such observation, often exercises a decisive influence on the whole life.

Let me not forget here to suggest to our good Sisters, in whose hands, for the greater part, lies the elementary and often the higher education of our boys as well as of our girls, that their solicitude and watchful care in fostering vocations should extend to the boys as well as to the girls. But too often, I fear, we lose sight of the fact that boys who do not feel any vocation to the Holy Priesthood, might readily and gladly consecrate their lives to God in some teaching community of Brothers were their attention but called thereto. The various Brotherhoods are glad to offer exceptional facilities to good boys who give a fair promise of a genuine vocation, and they always stand ready to furnish ample information about their institute to such as desire it. Literature of this kind might be used to good advantage as supplementary reading.

III. The Priest

The most important and influential factor, however, in the matter of fostering vocations, is, after all, the priest. It is far from my intention to enter into an exhaustive examination of conscience with my confreres in

the ministry regarding this important matter. Certain it is, that while some parishes are rich and fruitful above measure in vocations, others are absolutely barren. Where does the fault lie? "If vocations teem around you, thank heaven and rest assured on the score of the education you are giving; if the soil remains arid and unfruitful, take heed to yourself and examine in what your ministry is at fault."[9]

A good and zealous priest finds a wealth of means at his ready command in this great work. To merely name them is enough.

There is first of all the *Catechetical Instruction.* What opportunities does it not offer! At the time of the Reformation Melanchton affirmed boldly in his apology of the Augsburg confession: *"Apud adversarios, nulla prorsus est catechesis puerorum."* This assertion was no doubt a gross exaggeration, but if true, even in part, it goes far towards explaining the sad condition of the Church in those times. Does a like reproach perhaps explain the barren religious soil of some parishes today?

Then there is *the Confessional.* Judgment day alone will reveal the vocations that have come forth from the confessional. Let it be well understood I speak here not merely of the confessions of the young people themselves but of the confessions and the conscientious direction of parents as well.

Then there is *the Word of God,* in *the pulpit,* in *the sodality hall,* and in *the intimacy of private conversation.* "And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater; so shall my word be, which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the

[9]Guibert, "La Culture des Vocations."

things for which I sent it. For you shall go out with joy and be led forth with peace: the mountains and the hills shall sing praise before you, and all the trees of the country shall clap their hands. Instead of the shrub shall come up the fir tree, and instead of the nettle shall come up the myrtle tree: and the Lord shall be named for an everlasting sign, that shall not be taken away.''[10]

Then there are *the Retreats and the Missions.* They are the *''tempus stellae''* the *''momentum gratiae.''* To them may be applied the words of St. Augustine: *''Time Jesum transeuntem, nec revertentem.''*

I might mention a few more means, such as a well stocked and selected parish library, vigils before the Blessed Sacrament, etc., etc., but *''sapienti sat!''*

I will close, as I began, with a most striking passage from the writings of Archbishop Spalding, culled from a precious little booklet, entitled ''Out of Many Hearts'': ''Religious education is our most distinctive work. It gives us a place apart in the life of the country. It is indispensable to the welfare and progress of the Church in the United States and will be recognized in the end as the most vital contribution to American civilization. Fortunate are they, who by words or deeds confirm our Faith in the need of Catholic schools; and yet more fortunate are they who, while they inspire our teachers with new courage and zeal, awaken in the young, to whom God has given a heart and a mind, an efficacious desire to devote themselves to the little ones whom Christ loves. What better work, in the present time, can any of us do, than foster vocations to our Brotherhoods and Sisterhoods whose special mission is teaching?''[11]

RT. REV. JOSEPH SCHREMBS, D. D.,
Auxiliary Bishop of Grand Rapids.

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[10] Isaiah LV, 10-13.

[11] "Out of Many Hearts," p. 26.

JEAN GERSON: A MEDIEVAL CHURCHMAN AND EDUCATOR

In the later Middle Ages the Chancellor of the Church and University of Notre Dame, Paris, exercised the functions of a veritable minister of education. The Holy See held him responsible for all scholastic institutions of the great city from the university down to the elementary parish and private schools. His sphere consequently embraced not only the schools as educational agencies but the church and the home.

Historians of education often advert to the preeminence of the Chancellor as an administrative officer of the university, but they seldom mention his prerogative in this wider field of supervision. The Chancellors themselves, however, not only claimed it as their right, "tum jure officii, tum de mandato apostolico," but actually exercised it, and one of them at least has left us in his life and writings unmistakable evidence of it.

Jean Gerson (1363-1429) was raised to the chancellorship to succeed the learned Pierre D'Ailly, afterward Cardinal of Cambria. Although only thirty-two years of age at the time of his appointment, he was eminently well fitted for the leadership his office conferred. How well he used it for the extirpation of heresy, and the promotion of peace and union in a disrupted church, the history of the great Western Schism amply sets forth. He was in those regretful days the intrepid and resolute representative of the university and the clergy in councils and on great public occasions. At the Council of Constance, as the ambassador of Charles VI, he was one of the most frequent pleaders in the cause of truth and justice, accomplishing the condemnation of many current errors

and abuses. Cardinal Zarabella regarded him as the most energetic and illustrious member of that celebrated assembly, and one of the first savants of the century.[1]

It is well to note that Gerson in his estimate of the council and the Pope was not free from error, and that many of his views have since been condemned; his motives, however, have never been doubted, nor his sanctity disputed. Throughout three centuries he was, with Bellarmin, the "Vir doctus et pius;" with Bossuet, "Un homme d'une vertu, et d'une piété consommées;" and with ecclesiastical writers generally, "Doctor Christiantissimus Ecclesiae."

His leadership as an educator occupying the highest scholastic dignity in France, and perhaps in Europe, was not less distinguished and notable. As in the role of churchman so here as the educator nature and training had equipped him with exceptional qualifications to champion the immense and varied interests represented by the university, and to fulfil the peculiar duty of his office of maintaining a high standard of moral and religious training throughout his jurisdiction. He was at once the successful administrator of a student body numbering in his time between sixteen and twenty thousand,[2] and a writer of educational treatises of value for his own and subsequent centuries.

Being of the later Middle Ages Gerson must have an additional attraction for those who have been led to expect little of pedagogical merit or achievement from the educators previous to the Reformation. Since it can be shown that he is, in reality, typical of a class, the study of his work is but introductory to a period abounding in great educational theorists and practical schoolmen who in their day did honor to the university towns of Italy, France, and Spain. The modern world has been taught a

[1] L'Ecuy: Essai sur la vie de Jean Gerson, vol. ii, 323.

[2] Vallet de Viriville: Histoire de l'instruction publique en Europe, 118.

traditional view of the state of education as well as of the state of civilization during that time. Of the evils and abuses everywhere present, of the lethargy and indifference of the leaders in Church and State, much has been written; of the ideals on the other hand and of the reforms attempted very little has been said. A misleading conception of an important epoch in the history of education has resulted which will not be quickly changed.

Cardinal Dominici, for instance, one of Gerson's contemporaries who attacked the Humanists for their injudicious use of the classics, has since been rated an ultra-conservative and unprogressive by the historians of pedagogy who have deigned to notice him at all, while the fact is that he pointed out one of the real dangers of a new movement from the educational and the moral viewpoint, and rendered a service to learning which for the Christian can hardly be exaggerated. His ideas were respected by the best educators of the Renaissance who saw in them only the earnest solicitude of the churchman for the faith and morals of children.[3] Pier Paolo Vergerio, Professor in the University of Padua, another contemporary, and author of "De Ingenuis Moribus," when he has not been overlooked altogether has too often suffered by misrepresentation and unfavorable comment. His exposition of a liberal education which was the ideal for the next three centuries, and which saw a practical adaptation in his own time at the famous school of Vittorino Da Feltre at Mantua, is forgotten in an epoch which could not have high ideals and standards.

Leonardo Bruni D'Arezzo, the celebrated Chancellor of Florence, a type of the educational theorist, unmercifully assailed the untoward conditions of the time, the indifference to learning, and the tardy methods of the schools, in his "De Studiis et Litteris". But has he not

[3]Dominici, Beato Giovanni: Regola del Governo di Cura Familiare, c. 4.

given us an attractive plan of study for a Christian lady, and has he not shown by inference and implication that the one addressed had attained to no small distinction in the field of letters? An allusion to these writers on education, and there are many others like them, is enough to suggest the great body of pedagogical literature of the period, the excellence of the ideals, the deep concern of the Church and the State for the welfare of learning and the schools. Educational problems were everywhere and always appearing, and the men were not wanting who would undertake reorganization and reform whenever necessary to find solutions of them.

The problem which most interested Gerson was that of religious training, and it was his effort to combine the intellectual and the moral elements of education, while maintaining a high standard of both, that caused him to exercise his powers of supervision and inspired those of his educational writings which are today of pedagogical significance. As this phase of his educational activity is little known to English readers, it may be interesting, and in some degree enlightening, to present a few illustrations of it afforded by his writings.

Gerson was a prolific writer. In modern times he would rank as a publicist for the number and timeliness of his productions. He wrote extensively on doctrinal, moral, and ascetical subjects, and as these were meant for the clergy and laity they assumed a didactic character. Some of his moral treatises are essentially instructive in form and substance. He wielded consequently an extensive influence, and according to Ellies Dupin, the scholarly editor of his works, he gained a wider reputation in his own and succeeding generations than any other ecclesiastical writer since St. Bernard.[4]

He suited his style to the character of his audience. Elegant and polished as the orator on great public oc-

[4]Joannis Gersonii Opera Omnia; Antwerpiae, 1706.

casions, erudite and profound as the theologian and mystic, he could be persuasive and instructive in his simple exhortations to the faithful. His educational tracts show this remarkable versatility of style and treatment. They were called forth by the circumstances of the time, and were not academic discourses prepared for the students of the university, but vigorous protests and expostulations addressed to those who were responsible for the conditions he deplored. The bitter criticism which they almost invaribly provoked obliged Gerson to defend his position, and establish the justice of his attacks. He could do this with a logic that compelled conviction and forever silenced his adversaries.

No better illustration can perhaps be found than that afforded by his protestation to the municipal and religious authorities against the lascivious pictures and images which were exhibited in the public places of the Metropolis.[5] They were a source of temptation to the young, and Gerson sought their removal. He warned the leaders of society, the teachers, parents, guardians, all those having the care of souls, of their sacred duty to remove these and all such occasions of scandal lest the thoughts of the young be early deflected to evil.

"Woe to those scandalizing the little children," he says, but "Vae, et vae millesies" to the parents and superiors who lend their authority to the agents of sin, and by their laxity permit this open teaching of immorality. They are blameworthy before God for the destruction of Him "qui mollis et tener est, ac cereus in vitium flecti," who once addicted to sinful habits cannot later in life successfully overcome them. He recalls the fate of Alexander, "Domitor orbis, qui carere non potuit vitiis Leonidis Paedogogi sui, quibus adhuc puerulus fuerat infectus."

[5]Expostulatio ad Potestates Publicas adversus corruptionem juventutis per Lascivas Imagines et alia hujusmodi; Opera, t. 3, c. 291.

The protest was openly and fiercely assailed. Gerson replied with the treatise, "De Innocentia Puerili."[6] While much of it is devoted to the charges of his critics, which are found to be unstable in doctrine and argument, the reasons for the protest are reiterated, and defended by quotations from Scripture, the Fathers, and the ancient classics. Not a little knowledge of psychology and child nature is displayed incidentally.

The author takes this occasion to refer to the carelessness of parents who allow immoral books in the hands of children. He mentions those of the classics which he considered unfit for the young, as e. g. parts of Ovid and Juvenal, and recommends that better reading be selected not only for them but also for their elders, and especially for those who considered his protest unwarranted. The "Doctrina Christiana" of St. Augustine, he suggests as a needful and profitable study for all.

The question of reading is frequently treated by him. It is interesting to note the selections he proposed for the library of the young prince, Charles VII, in a tract addressed to his instructor and confessor. He gives a chapter on reading, its excellence and usefulness, and another on the formation of a handy or portable library. The Bible is the first of books, from both the historical and the moral viewpoint, and although spiritual works predominate in the list, one finds Aristotle recommended for the study of ethics, Valerius Maximus for history, Boethius, Seneca, Suetonius and Livy, as suitable authors to be studied by the future king. This same document, it may be observed, is an important contribution to the literature on the training of princes so abundant throughout the Middle Ages.[7]

The famous Romance of the Rose, already regarded in

[6] Responsio ad scripta cujusdam errantis de Innocentia Puerili; Opera, t. 3, c. 293.

[7] De Considerationibus quas debet habere Princeps, Opera, t. 3, c. 225.

Gerson's day as a masterpiece of French literature, and even then exercising the great influence which for three centuries must be attributed to it, did not escape the censor's condemnation. He had discovered the "Venenum in melle absconditum," and like Cardinal Dominici in Italy who opposed the reading of the Ars Amatoria by the children, the Chancellor combatted this popular production of Ovid's fervid disciple, the Fatuus Amator.[8]

In allegorical form he arraigns the author in the Curia Christianitatis before the Judex, Justitia, and allows the Causarum Promotor, Conscientia, to present the complaint of the pure and lovely virtue, Castitas. In the novel process thus instituted the grievances of the defamed Chastity are heard in eight articles; the defence of the accused author and his book is supplied by the testimony of a great multitude of admirers of both sexes and of all ages; and the prosecution is conducted by Eloquentia Theologica.

The form proves a most happy method of presenting a full discussion of the book from the Christian standpoint. It offers opportunity of mentioning all that is good in the Romance and of attacking all that is pernicious to faith and morals. Eloquentia Theologica urges its condemnation because of its obscenities and impurities, its satirical attack on Christian marriage and celibacy, and on all the virtues, especially chastity. Arguments are found in Scripture, in the Fathers, and even in pagan philosophers against the dissemination of such literature among the young. A round indictment is rendered against the Christians of the time who praised and defended a work more polluted than its pagan sources. Ovid had been condemned and banished by a pagan emperor for his too popular teaching of the ars amandi; yet the pagan poet

[8]Contra Romantium de Rosa, Opera, t. 3, c. 297.

had more regard for the ties of matrimony than his modern successor in the Romance of the Rose.

There ought to be no doubt of the reasons for the condemnation. Gerson could discern literary value, and there is every evidence that he fully appreciated the beauty of the Romance. He was a devoted student of Latin poetry and had himself produced some creditable verses. He disapproved the study of Ovid, Juvenal, Catullus, and others of the same class, by Christian children when so many approved authors were available, and on the same grounds he passed judgment on this poetico-satirical allegory. Most assuredly there was need of checking the general enthusiasm for it when it became evident that even the clergy had been seriously affected.

The Chancellor went much farther in the exercise of his censorship than the condemning of immoral pictures and literature. He also condemned an essential feature of the celebration of the Festum Stultorum, which was the production of comedies and farces in the churches, monasteries, and convents.[9] Previous efforts to stop the abuse had failed; admonitions were not heeded when directed against a practice sanctioned by long usage.

These spectacles were perhaps an outgrowth of the miracle plays, and in their origin were innocent enough, but at this time they had become for irreverence and indecency an abomination in the holy place, in the presence of the Sacrament of the Altar. Gerson calls upon the ordinaries and superiors to have them discontinued. He also appeals to the civil authorities as the protectors of the Church to assist in preserving the honor of the Christian religion, and the glory of the House of God. The whole people attended these performances, and those most seriously affected were his special wards, the youth and children.

The educational treatise most familiarly associated

[9] Quinque Conclusiones super Ludo Stultorum, Opera, t. 3, c. 309.

with his name deals with the religious training of children and is entitled "Leading the Little Ones to Christ."[10] It was written most probably at Lyons where Gerson spent the last ten years of his life in exile. After the Council of Constance he could not return to Paris. His life had already been threatened by the followers of his sworn enemy, the Duke of Burgundy. In Lyons he received a warm welcome from his brother, then prior of the Celestines, and from the Archbishop, an intimate friend. There, at the collegiate church of St. Paul, he was accustomed to gather the children of the poor about him, and instruct them in the rudiments of learning, and chiefly Christian Doctrine.

"Verba movent, exempla trahunt." What he had long counseled and recommended in regard to the religious formation of the young he now undertook as a personal occupation. His course was again ridiculed by his enemies, and unfavorably criticized by his friends. The principles that supported him, however, were beyond refutation. They are beautifully set forth, with the fruits of his successful experience, in this short treatise which, for its antiquity and excellence, must rank as one of the most precious documents on religious training in Christian literature.

Its text and dominant thought is: "Suffer the little children to come to me, and forbid them not, for of such is the kingdom of God." The Great and Perfect Teacher desired the children to come to Him, and was much displeased with the disciples who forbade them. Gerson sees reason to rebuke those of his contemporaries who neglect to bring the children to Christ, but he puts aside all bitter reprehension, saying: "Imitemur parvulorum simplicitatem de parvulis locuturi." He contends that the regeneration of the Church must be accomplished

[10]De Parvulis Trahendis ad Christum, Opera, t. 3, c. 277.

through the children, by their systematic training and instruction.

The work contains four chapters: the first treats of the children, how necessary for them and for the Church that they come to Christ; the second, of those who scandalize them and thwart their coming to Christ; the third, of the praiseworthy zeal of those who guide them on the way which leads to Christ; and the last gives a justification of his views and defence of his method. It concludes with a touching appeal to the children to accept his invitation and be led to Christ by him. "Communicabimus mutuo bona spiritualia. * * * Ego vobis doctrinam, vos mihi orationem impendetis, immo orabimus pro invicem ut salvemur."

This plea for the betterment of religious instruction and training of children was directed especially to Paris. Of the rectors, professors, teachers, and parents of so many thousands of little ones, he asked if he could do anything more in conformity with his duties as Chancellor than promote the spiritual interests of the lambs of Christ's flock. The seemingly larger affairs of his office meant less to him than the special mission it entailed of guaranteeing a sound moral education to all who came within his jurisdiction. His solicitude consequently went beyond the university and college student and reached down to the youngest child. His supervision and active censorship affected every educational force and agency in the great scholastic center of Christendom. When his influence is more fully appreciated and his service to the cause of Christian education better known, Gerson will undoubtedly receive a unique and exceptionally honorable place among the famous Schoolmen of the Middle Ages.

PATRICK J. MCCORMICK.

A NEW PROBLEM IN CATECHETICS

The Decree of the Sacred Congregation of the Sacraments interpreting the old laws of the Church as to the age at which children are bound to receive Holy Communion will necessitate a remodeling of the method of catechising our youngest children. This new measure of the supreme ecclesiastical authority bears on its front the unmistakable sign of Divine Providence. It comes at an opportune time, when many minds are prepared to consider the educational methods most suitable to the smallest children and when at least some Catholic priests and teachers have come to the conclusion that, generally speaking, in cathechising the little ones of Christ's flock we do not supply them with the sweet and nourishing milk of Divine revelation, but try to feed them on bread, dried up by the surrounding atmosphere of formalism and rationalism. From time to time for the last hundred years a voice has been heard, pointing out the evils and advocating improvements, but as a rule it was the voice of one crying in the wilderness. The reason, no doubt, was that our hard worked priests saved their energies for the preparation of the elder children for the holy Sacraments, justly arguing that this was their most important task. The infant teachers, to whom the little ones were entirely trusted, had to do the best they could, as they had practically no advice nor literature on the subject. All the same it was much to be regretted that the time of early childhood was not better utilized and that a great deal of time was wasted in cramming the poor little children with highly technical but perfectly useless formulas, which had even a bad effect on them by giving them an impression that Catechism is not meant to

be anything that can be understood, or even by disgusting them with religion altogether. In fifty years time when the Decree will have its full effect, people will be astonished at the state of things that up till now has obtained in so many places.

What is the new problem?

At the Easter following the moment when the child comes to the use of reason the duty of Holy Communion urges as in the case of an adult. As, however, the child does not understand his duty and is unable to carry it out, the obligation rests on its parents, teachers and priests. The father and the confessor must find out when the use of reason commences. In this task they may be helped by the mother and the catechist. The parish priest must see that there are opportunities offered for children to be sufficiently instructed and prepared, also that the children should come several times during the year to a General Communion, before which there should be an opportunity for them to learn more about the great Mystery of faith and to be more adequately prepared for the food of angels.

This last measure will prove an immense benefit to our children between the ages of seven and twelve. Heretofore the preparation for the first Holy Communion was as thoroughgoing as possible. For months the candidates were trained, and practically all that could be said on the subject was put before them. But as a rule they heard of the subject only once, and the repetitions were more formal than devotional. The length of time spent over the first preparation had also the disadvantage that the children became tired of the subject and had not much enthusiasm left when the great day came near. Now the essential feature of preparation is that it should be short, but frequently repeated, so that the children should be able to approach the Holy Table each time with greater

knowledge and greater desire, not to mention the higher degree of sanctifying grace to which they were elevated by their last Holy Communion. From this point of view the proximate preparation for the first Holy Communion becomes less tiresome and more pleasant both to child and catechist; but the remote preparation becomes a more difficult problem for the latter. The new problem is how to train the child before it comes to the full use of reason and during the short period that elapses between that time and its first Holy Communion. The problem entails more than one difficulty. We have as a rule to deal with a number of children. Their homes, their physical and mental development are widely different and we can never make sure at what moment in each case reason comes into play more or less fully. It will therefore be safer for us not to suppose the use of reason in our religious training but arrange our method in such a way that those who have reached that stage of development may profit by our catechising yet that it may leave still a good deal for those who are not developed so far.

Even when the use of reason is there we must not expect too much. A normal child of seven may be able to follow a very short argument and to draw a simple conclusion, but it is not able to follow a long chain of reasoning, nor to compare complex ideas, nor to learn anything from a definition couched in technical terms, even if each of them has been to some extent explained. Our method must be as direct as possible. We have a message from God to the child and we have no right to mix it up with whims and fancies and ideas of our own. We must, of course, use human words and ideas and other educational means, but in choosing them we must not consider so much ourselves as the children. This is the point where so many "born teachers" suffer shipwreck. By a sort of instinct they discover one or two good ideas

which they go on worshipping; and instead of getting to know the mind of the children by reading, observation and reflection, they remain superficial and inefficient amateurs.

What are we to teach the infant?

The knowledge required for receiving the first Holy Communion is briefly stated in the Decree, viz., the truths necessary for salvation and those other matters required for a devout preparation for the Holy Sacraments of Penance and of the Holy Eucharist. It is a great consolation to remember that our infants possess already the three theological virtues. We need not trouble about proving to them the existence of God, His revelation, or the authority of the Catholic Church, nor is there any need for a definition of *faith, hope* and *charity*. Our task consists in feeding their supernatural hunger and thirst and developing these great Divine gifts by constant and suitable exercise. They have no difficulty in making acts of faith when we tell them the story of the Creation, the fall of our first parents, the promise of the Messiah, the life of our Blessed Lord; even the doctrine of the Blessed Trinity causes them less difficulty than us if we tell them about the baptism of Our Saviour. Hope and prayer again will be congenial exercises if we give them in simple language some idea, however imperfect, of God's infinite goodness, His compassion with our misery, His promises and His desire for our eternal happiness. The love of God will be increased in the soul of the child by our description of God's goodness towards us more than by a comparison with any natural affection. In fact, we should do an injustice to God and to the child unless we brought it home to its mind, that even if a mother could forget her child, God could and would not forget us. This point is of extreme importance where the family life in a poor child's home is anything but ideal and

where, consequently, we should give to the child an entirely false idea of God's loving kindness. There is a danger in treating of the first commandment that a similarly erroneous idea may be impressed on the child's mind. We must avoid, with the greatest care, the impression that the commandments are a wearisome burden imposed by a strict Master. They are a light, a guide and a safeguard on our way to Heaven and they offer to us constant opportunities of showing in a very small way our gratitude and love to our heavenly Father, and in addition of increasing our eternal reward and glory.

Again, true charity towards our neighbor is not the result and fruit of natural sentiments (however useful and helpful these may be in their natural character), but an overflow of our supernatural love of God. We are children of God and we are to show our love for Him in our conduct towards our brethren. No natural reason or sentiment could ever supply us with a sufficient motive for the unselfish and hearty love of our enemies, yet this is to be the proof and test of our true love of God, and the unforgiving servant as well as the hard-hearted Dives is liable to the severest penalty. In dealing with the latter commandments, concerning our neighbor, we cannot too often insist on the fact that we must love our neighbor as ourselves, and, therefore, ought never to do to him what we should not like to be done to us.

When we have dealt with the truths contained in the Apostles' Creed, when the children understand, to some extent, their daily prayers and the commandments, we have practically prepared them for Confession, and when there are signs of a sufficient use of reason, a few lessons on the Sacrament of Penance will be all that is required. With regard to Holy Communion, a similar division of remote and proximate preparation might be achieved. Many of our catechisms put the doctrine of the Mass after that of Holy Communion. They are,

as a rule, justified in doing so on the ground that their phraseology about the Mass is so highly technical that it is far beyond the reach of many children who find no difficulty in understanding something about Holy Communion. But, apart from this consideration, any unprejudiced person will agree that it is a preposterous order. We encourage our children to go to Holy Mass, but we hide it from them, either by never mentioning the subject, or shrouding it by a thick veil of verbiage, just as if the "Disciplina arcani" still existed and applied particularly to our little Catholics. Such a negative process will not benefit them; if their interest is not aroused they cannot help playing during the Holy Sacrifice, or get accustomed to fall into a kind of listless stupor as soon as the sublime act of worship commences. There is no reason why we should not give them a few simple talks on Holy Mass when we explain the third commandment.[11] In this way we help the children to hear Holy Mass with greater interest and devotion, and we have an excellent means of testing which of the children are sufficiently ripe for the Holy Sacrament. Their confessor is then better able to decide whether he can admit them to Holy Communion. If so, a few lessons will be sufficient to rehearse the doctrine of Holy Mass and the Real Presence and to give the necessary aids for a devout Holy Communion shortly after.

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[11] In a little booklet, "Elementary Lessons on Holy Mass and Holy Communion," Catholic Truth Society, London, an attempt is made to utilize the children's knowledge of our Blessed Lord's person and life to help them to realize that Holy Mass is the work of Our Blessed Lord. It is supposed that the children know that He is true God and true man; the vestment reminds us of the Cross and Passion of Our Blessed Lord; the movements of the priest up to the Gospel remind us of His journeys, the Epistle of His visit to the temple. The Offertory recalls the multiplication of the loaves and the change of water into wine. The Canon brings home the Last Supper and the Communion of the priest reminds us of the Communion of the Apostles.

WHAT MEANS ARE WE TO USE?

The condition of children of seven years or under limits our choice of means for instruction and training. There is not much use in reasoning with them, as has been said already. Their wills must be reached more by way of the imagination and sentiments and by nourishing their faith, hope and charity with the facts of revelation. The training of the little children is to be a preparation for the moment when they come to the use of reason. The truths and duties taught to them before that time ought to be impressed on their memory and imagination in such a form that with very little effort of their scarcely developed reason they are able to understand something about it or to have some idea of the mysteries stored in the form of simple words in their memory. If greater efforts were needed there would not be sufficient time at our disposal. From this it will appear that difficult catechism questions are not suitable at this stage. Yet, as there is still a great deal of superstition as to their magical efficacy, a few words of justification of the statement just made may not be out of place. Some priests have argued: Many of the expressions dawned on me in later life, and so it will be with our children. To this argument we may answer that a single fact does not prove a general rule. When people are better educated and trained to think such lights may come, but they are rather the exception. Again, whilst agreed that children of twelve and over must be prepared for life, and thus must be made acquainted with expressions, the full bearing of which can only come home to them in later life, there seems to be no reason why we should waste the time and effort of little children with useless forms. If we teach them the things that are necessary for them then and there and for their lives during the next few years, we have done all that can reasonably be expected

and it will take us all our time to do it well. As to the means which are suitable, we must necessarily limit our remarks. For a fuller explanation and illustration of them we must refer our readers to two manuals on the subject.[12]

1. *Simple Catechism questions* specially selected, and other short and simple statements are suitable means of conveying the revealed truths to little children. With them it is of great importance to use the same expression for the same thing, until they become familiar with them. A number of short sentences forming a summary of the lesson might with advantage be composed by the catechist, or a manual containing such might be used. Full lessons composed by others are less helpful; they hamper the catechist and demand too much preparation.

The excellent *Katechesen* of Mey in German suffer from this drawback; they are so typically individual that no one else could give them as they stand. Other manuals suffer from a worse evil; they are written behind the green table for ideal children and when tried on ordinary mortals lead to the disappointment of the catechist and the catechumen.

2. *Rhymes, rhymed prayers and hymns.* Nursery rhymes are suitable exercises for little children to develop their ears and their faculty of speech. They also give the children an opportunity of pleasing their relatives and make the latter appreciate the wonderful talents of youthful kinsmen. For religious training they are not all of eminent value. Rhymed statements are necessarily stilted in their language and although they are more easily learned and retained than statements in prose they are not always easy to understand. If they are likely to be of value in later life they may be worth

[12]The Catechism in the Infant School and in the Nursery, Herder, 1905; and Simple Catechism Lessons, Catholic Truth Society, London, and Herder, 1910.

learning later on. As soon as rhymed prayers are considered childish by children they will be dropped, and therefore many of them are not worth while learning. If rhymes are to some extent understood by the children they are useful even if their full meaning will be understood only later on. In the meantime they will enable the children to take part in children's exercises.

3. *Bible stories* are eminently suitable for little children. They ought to be told by way of paraphrase so that the explanation is given as part of the narrative. By them we can appeal to all the faculties of the children. The imagination is occupied, reason will be called into action, the sentiments can be cultivated, the will can be trained, and the story when learned afterwards by the child in simple language, becomes a treasure, from which the catechist and the child in later years can draw without exhausting it. A glance at Knecht's invaluable Commentary on Holy Scripture or rather on Mey's Bible History, will show how one single story may be used for the illustration of a number of catechism topics. It is therefore not the quantity of stories read that is of use, but a select number of stories well remembered. When a story is well remembered and the child comes to the use of reason it is very easy to draw a lesson from it, for the language and idea of it appeals to and suits the mind of the child.[13] Learning stories by heart is not such a hardship for children as learning catechism answers. If the story is well told they will understand it, and as they have no words of their own to tell the story, they remember it

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[13]During the last few days I have been engaged in preparing little children for their first Holy Communion. After explaining the necessary dogmatic facts I used the stories of the Paschal Lamb and the Manna for illustrating the goodness of Our Blessed Lord in the Holy Eucharist. The children knew the stories and it cost very little effort to make them see the relation and to help them better to appreciate their great privilege.

better by learning it verbatim. If they do not remember it in a certain form, they will soon forget it altogether. We may say the same of other tales, and if the tale is forgotten, the lesson illustrated by it will be lost at the same time. It would therefore be well to spend a good part of our time in the infant class in teaching them a select number of Bible stories which later on will be useful and in making them remember them in simple language. Many years ago I found that children of six and seven years of age could tell fluently and accurately the little stories from Knecht's small Bible History which they had learned the year before.

4. *Biblical pictures* are invaluable helps for catechists of infants. If Holy Church has found them at all times useful for adults, how much more are they so with children. They deepen the impression made by the narrative and help the imagination and memory to receive and retain the sense more correctly; they sustain the interest of the story and thus give the catechist time to draw lessons from the event before the children get tired of it. For all these reasons the picture ought to come last; it may be promised as a reward. After it has been fully treated it may remain for a time before the eyes of the children. Afterwards, when another picture takes its place, the former may disappear and it will after some months have again all the interesting characteristics of novelty.

5. *Drawing* as suggested by the Catholic Educational Series is interesting for children. It may be used for home work or spare moments, also when the class is tired. It will be most useful in schools where one catechist is in charge of several classes, for it will occupy the juniors whilst the seniors receive their instruction. As it is only of secondary importance for our purpose, it ought not to take up time that might be utilized for other purposes.

The whole burden of this article is: *Tempus breve est.* We have so much to do and we have but little time. The most necessary and directly supernatural work claims our whole time and energy; we must select the best methods and ways, most suitable for the children, and our own pleasure and interest must be put aside. We have reason to rejoice that the Divine Friend of children has through His Vicar proclaimed again: Suffer little children to come to me. We are called upon to turn our energy to a work which was so dear to His heart; we are exhorted to pay more attention to that part of Our Lord's vineyard which has been least cultivated, yet which contains the most fertile soil and produces fruits which are prized by the Master above all others; we are sent to teach the sublimest mysteries to the smallest minds and are promised the richest rewards. Let us, however, not forget another reason why we should go to the children. It is not merely to teach them but also to learn from them a lesson most necessary for our salvation: "Unless you be converted and become as little children you shall not enter the kingdom of heaven." Matt. XVIII, 3.

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Birmingham, England.

THE SISTERS OF PROVIDENCE IN INDIANA

The development of Catholic education in what is now known as the State of Indiana, is closely identified with the growth of the Church itself. Devoted missionaries opened the way, and no less earnest teachers soon followed. As early as 1705 a settlement of Catholics, mainly French, with a few Indians, at Post Vincennes, received ministrations from the Jesuits who were evangelizing the tribes of the Mississippi Valley. But more than a century passed before anything like religious organization and systematic teaching was established, although we read in "The Catholic School System of the United States," by Rev. J. A. Burns, C. S. C., that "when Benedict Joseph Flaget, an exiled French Sulpician, afterward first bishop of Bardstown, arrived at Vincennes on December 21, 1792, one of his first acts was to reopen the school, the parish having been, since the departure of Father Gibault, three years before, without a priest, and probably also during much of this time, without a school. Father Flaget taught the school himself, and his idea was that the pupils while learning the common branches should be trained to agriculture and the various trades. Both as pastor and schoolmaster, Father Flaget was eminently successful and his recall to Baltimore, in 1795, was a sad blow to the inhabitants of Vincennes. The following year, Bishop Carroll sent the Rev. John Francis Rivet to Vincennes, where he labored until his death during the winter of 1803-4. Father Rivet had been, like his predecessor, a professor in France, and, like him also, he devoted much of his time to the instruction of the children in the school."

Little can be said of the school from the period of Father Rivet's death to the year 1824, at which time

the Sisters of Charity of Nazareth, Kentucky, opened an establishment at Vincennes. The few years they remained in Indiana were marked by a hard struggle. Between 1816, when Indiana was admitted to statehood, and 1834, when the diocese of Vincennes was created, the population had increased so rapidly that Bishop Bruté, on taking possession of his See, immediately recalled the Sisters from Nazareth. They were succeeded in 1839 by Sisters of Charity from Emmitsburg, who consented to hold the school at Vincennes until the Bishop should be able to secure a community for his diocese. The Bishop had visited France in 1835, and at Rennes, his native city, had seen the Sisters of Providence, but he returned to Indiana without Sisters, expecting probably that those he left there would remain. In 1839, however, purposing to procure permanent religious teachers, both men and women, as well as to increase the number of his clergy, Bishop Bruté sent his vicar general, Mgr. de la Hailandière, back to France. The Bishop's untimely death during the absence of his vicar general did not frustrate his design; a number of zealous ecclesiastics caught the foreign missionary spirit, through the eloquence of Mgr. de la Hailandière, and identified themselves with his diocese, when that prelate returned the following year as Bishop of Vincennes.

The order destined to furnish a colony of religious for Indiana was the Congregation of the Sisters of Providence, founded in 1806 at Ruillé-sur-Loir by the saintly Abbé Dujairié, also founder of the Brothers of the Holy Cross. The Sisters, six in number, arrived on the 22d of October, 1840, at St. Mary-of-the-Woods where the Mother House was at once established, Mother Theodore Guérin bearing the title of Foundress and Superior General of all the houses that should be established in America.

The little community of St. Mary's found itself in an

environment entirely different from anything that had been anticipated. In quitting their native land the Sisters knew that they had chosen a life of greater poverty and sacrifice; but they had not foreseen a life of isolation in the wild woods. They had looked forward to a home in the episcopal city, to schools and pupils and opportunity for works of charity; and now they found themselves obliged to take shelter in the house of a good farmer who generously allotted them half of his poor small dwelling—one room and an unfinished attic. Near by in a log hut dwelt the priest, whose parish was the surrounding country extending many miles. No other dwelling was in sight. After some weeks had passed the Sisters secured possession of the entire house, three rooms and a shed where the cooking was done. Their number was increased by the arrival of four postulants the first day; others came at intervals, so that by the end of the first year they counted in all twenty-one persons, with no additional accommodations.

In the summer of 1841, a brick building originally intended for the Convent, was opened as a boarding school for young ladies, with three pupils attending the first month. Mother Theodore wrote at this time: "We must make a beginning and trust to Providence; if it is God's work, it will succeed." The number of students did not exceed twelve at the end of the year; yet the Foundress felt encouraged, although the house could not meet its expenses. The second year doubled the attendance, almost all the pupils coming from the higher class of society, many non-Catholics. If it was a joy to the Sisters to instruct in religion those who were blessed with the gift of faith, it was likewise a delight to be able to dispel the ignorance of non-believers and bring them to the knowledge of God and His law, and thus lay the foundation for a higher morality and better citizenship.

The Sisterhood received the active support of the

clergy of the diocese, so far as influence extended. "We want your institution to succeed," one of them wrote; "your work is the work of the diocese. So I rode forty miles today on horseback to get you some subjects, and if my poor old horse were not so tired I would go to-morrow to a settlement thirty miles distant, where I think I could get you one or two more." "Keep up courage," said another, "this surely is God's work."

Well might he say, "Keep up courage," for humanly speaking, everything was disheartening. The Bishop, having met with disappointments, was unable to render assistance; their own means were exhausted; the boarding school did not cover its expenses, much less provide for a growing novitiate; and though friends offered kind encouragement everywhere, their own poverty prevented them from rendering material aid. The Sisters cleared the ground, labored in the fields, and endured rigorous privations in order to continue their work. A bountiful harvest rewarded their hopes at the end of the second year; but fire broke out in their granary and consumed all their provisions, farm buildings and implements. This calamity was followed by refusal of credit in the city stores, by threats of violence if the Sisters did not leave, libelous tales in the papers, and a decided loss of patronage.

In the spring of 1843, the intrepid Foundress returned to France to solicit aid, which she obtained only in small measure, sufficient, however, to carry them through the crisis. Gradually confidence was restored in the people, and the Academy began again to flourish. Meanwhile branch establishments were being founded, and the development of the Community continued as vigorously as if nothing but approval had met its endeavors. A school was opened at Jasper in March, 1842, with three Sisters. So poor was this mission that the Mother House had to contribute to its support for at least four years. In Sep-

tember of the same year, the Sisters opened a school at St. Francisville, Illinois. When the diocese of Chicago was erected in 1844, the Sisters were recalled from St. Francisville, then in the new diocese, and sent to St. Peter's, Indiana. They remained there only two years, abandoning that locality for lack of patronage and because of the scarcity of priests which deprived them of the sacraments for weeks or months.

The Sisters of Charity were recalled to Emmitsburg in 1843, and the Sisters of Providence took the school at Vincennes. Some years later they assumed charge of the two orphanages in that city. Establishments were opened at Madison, Fort Wayne, and Terre Haute, where high school courses were taught along with music and art, and resident students were received. Almost every year saw a new school opened in one or other of the towns and cities in Indiana. At the death of the Foundress they had twelve schools well organized. At the present time the Community membership is one thousand one hundred and thirty seven. It has establishments in Indiana, Illinois, Michigan, Maryland, and Massachusetts, as follows: sixty-eight schools, twenty-one academies, two having two years' commercial course, two orphanages, and one industrial training school; the schools of Chicago alone count nearly eight thousand pupils.

Although the Congregation of the Sisters of Providence is a teaching order, it also embraces the corporal works of mercy in case of necessity. For several years it conducted a hospital at Terre Haute; eventually the building was turned over to the diocese for orphan girls. When the cholera raged in Indiana in the early fifties, the Sisters devoted themselves to the plague-stricken, one Sister falling a victim to the scourge in 1854 at Fort Wayne; and when the Civil War came with its calls for charity, the Sisters of Providence were at hand, ministering comfort to the wounded and dying, in hospitals

and infirmaries at Indianapolis, and for a short time, at Vincennes. Many homes, too, especially of the poor, profited by their skill and devotedness. But as the demand for teachers was ever on the increase, and as a number of religious institutes exclusively trained in the corporal works of charity were established throughout the land, the Sisters of Providence again confined themselves to the spiritual works of mercy, notably the work of education. Though the institution readily adapted itself to the various forms of charity demanded by the conditions in a new country, the higher education of women was a prominent object from the beginning; in fact, to this end its other engagements were subservient, and as early as January, 1846, St. Mary-of-the-Woods was invested by its charter with powers to confer academic honors and collegiate degrees.

Pioneer endeavor has many points of resemblance in all religious institutions. The shadow of the Cross seems to be the seal of Divine approval in all. The joys and favors that occasionally brighten up the scene are, of course, incident to time and place. Among the privileges granted to the newly established Sisterhood of St. Mary-of-the-Woods, may be mentioned one, very striking and forceful for a teaching order, namely, the efficiency of its early members. To begin with the Foundress herself, Mother Guérin possessed not only power of organization and executive ability in uncommon degree, but also intellectual qualifications that won for her decorations from the French Academy, with the highest encomiums upon her work in the schools. She excelled in mathematics, was gifted as a writer, and well versed in medical science. In both the Old and the New World she was reputed by distinguished scholars and churchmen, a woman of marvelous versatility and power. Sister St. Vincent was a lady of culture and a certified teacher in France. Sister Basilide bore the same credentials, and developed a business abil-

ity that was known throughout Indiana. Sister M. Ligouri, also one of the pioneers, though but a novice, held at home the honorable position of private secretary to the Chancery, her penmanship being in requisition for correspondence with the Holy See. She was personally known to Gregory XVI and enjoyed the privilege of having letters written to her by the Pontiff's own hand. Sister St. Francis Xavier, known as "an apostolic woman," added to her admirable sanctity and nobility of rank, skill in art and scholarship in Latin and Spanish. Sister Mary Cecilia, distinguished by the Foundress as "a perfect teacher," had all the accomplishments afforded by the fine schools of Canada. Sister St. Urban had studied philosophy under the learned and saintly Dr. Bruté in Maryland; Sister Angelina was an accomplished musician; Sister Mary Celestia, a poet and writer as well, while Sister Maurice was a genius in art and a scientist of undisputed merit. Many others there have been whose gifts or attainments are only less conspicuous because seen at nearer range.

The provision of the Foundress took in the needs of present day requirements, as is evidenced by the curriculum adopted in 1841 for St. Mary's Academy, which was modeled on the collegiate institutes of France. The annals of the order show the opinion of the public relative to the "Convent School in the Woods," after the wave of persecution had passed. The press spoke of it as competing ably with state institutions, and such eminent personages as Governor Whitcomb, Judge Huntington, Judge Lexington, General Buell, Governor Williams, Colonel Tarkington, Hon. O. Hanna and Senator Turpie, gave it their patronage and delivered the Commencement orations in most laudatory terms.

The Sisters of Providence secured title to a few acres of land through a gift made for the purpose of establishing a Sisterhood in the diocese by Rev. Ignatius Mertian,

who had first promised Sisters to the Bishop. The Mother House of Providence at Ruillé-sur-Loir advanced to the American foundation the sum of 6,000 francs and never reclaimed it; this amount, increased to five thousand dollars by later gifts from friends in France and the labors of the Sisters, was expended by the Community in completing the purchase of the farm house and enlarging the buildings as necessity required. In 1841 the Academy was a two-story brick building with basement, 25 by 46 feet. In 1847, large wings were added to both sides; the Convent had also been enlarged, but such was the growth of the Community that a new Convent was an absolute need. Accordingly, a fine three-story brick building was erected in 1853-4, at a cost of $16,000, which in our day would mean fifty or sixty thousand, at least. This edifice manifested the sagacity and expansive views of Mother Guérin. Had it not been destroyed by fire in 1889, it would yet be worthy to rank among the splendid structures that now constitute the new St. Mary's. Although a loan had to be negotiated for its beginning, there remained at the death of the Foundress in 1856, an indebtedness of only four hundred dollars, the Community being entirely free from all other liabilities.

During the Civil War period the number of students reached nearly three hundred, a large percentage coming from the South. This influx necessitated larger accommodations; consequently, in 1862, a new and handsome academy was begun. This building was not completed according to the original plans; it sufficed for many years, however, and when at last more room was needed, a much larger structure of Bedford stone was erected in front of the old academy to which it was joined by extensions that give a fine court in the center. The beautiful church, also of white stone, was begun in 1888. It was barely under roof when the fire of 1889 swept away the convent and old chapel. This great loss caused the church to be hurriedly prepared for temporary use, for a Mother

House was the first consideration. The new convent, begun at once, was ready for occupancy in a few months; but the church remained unfinished till 1907. This church of the Immaculate Conception is said now to be one of the richest and most beautiful in the States. It is the loving tribute of a grateful Community to Divine Providence and the august Mother of God, under whose patronage it has survived and prospered.

St. Mary-of-the-Woods, as it stands today, with modern equipment and varied facilities, would hardly suggest the humble farm house in which Mother Guérin began her work sixty years ago. And yet what has been done is largely owing to the spirit which she transmitted to her successors. Patient industry and toil, conserving discipline, the impulse to increase ever more and more the productiveness of those talents that Almighty God gives for His honor and glory, all are potent factors of growth; and as these were the energies at work when St. Mary-of-the-Woods was in its infancy, the foundations were laid of a system that has proved its efficiency and shown capabilities equal to whatever true intellectual and moral culture may exact. The future here finds its guarantee; for the same lofty purpose, the same devotedness, the same firm trust in Providence, has moulded the spirit of those who have followed in the footsteps of the pioneer religious, with results that need no comment.

With the blessing of God, and under the benign patronage of the Bishops of the diocese, particularly of the present incumbent, Rt. Rev. Dr. Chatard, the Community of Providence has grown to be one of the largest integral bodies of religious teachers in the United States, and ranks with the first in the work of the higher education of women.

SISTERS OF PROVIDENCE.

St. Marys-of-the-Woods,
Terre Haute, Ind.

THE CONTEXT METHOD OF READING

Throughout the public school system of the United States the chief work in the primary grades is to teach the children to read, and if we except the teaching of religion, to which so much importance is attached in our Catholic schools, the same thing would hold true in the primary grades in our parochial schools. Of course an attempt is made to train the senses of the children and to drill them in effective motor co-ordinations; to these ends the sand-table is brought into requisition as well as modeling in clay, cutting and folding in paper and exercises in drawing and writing. But it is argued, and rightly so, that the main business in the primary grades is to prepare the children to use the tools and instruments of knowledge. The content which they are able to assimilate in the undeveloped condition of their minds is regarded as of little importance in comparison with the mastery of written language, which will enable them in the higher grades to make proper use of their text-books and of suitable work for collateral reading. Moreover, where undue emphasis has been laid on the objective side of the work, there has generally been found to be a dissipation of the children's energy which too frequently results in an habitual want of attention and a distaste for anything that demands the exercise of will power and sustained effort. This state of affairs has given rise to the reproach of faddism in the schools and given an excuse to teachers who were incompetent to handle objective methods to confine their work to the three R's.

At no period in the history of education was the primary teacher better equipped for her work than at present. Emphasis is still laid on the academic side of the

training given to future teachers in our secondary schools and colleges, but a careful training in child psychology, in methods, and in the other branches that make up the professional training of a teacher, is at present demanded of all who would undertake the education of young children. From all this we might reasonably expect that, whatever fault might still be found in the primary grades, reading would be well taught, and yet there is abundant evidence on all sides to prove that precisely the contrary is the case. The complaint is well nigh universal that the pupils of the grammar grades and even in the high school for the most part read words without sensing their meaning. The eighth grade pupil who can read a simple page of a text-book in science, in history or literature and express the thought in his own words is the exception to the rule.

The West Point examinations and examinations of eighth grade pupils in many cities of the country have, during the past few years, yielded sensational results. Complaints from entrance examining boards to high schools and to colleges in all parts of the country emphasize the fact that the children are unable to spell or to write their mother-tongue grammatically. The percentage of failure among the eighth grade pupils of Cleveland a few years ago to add or substract, to multiply, to divide or to spell, was so great as to cause a reconstruction of the curriculum, with what results we have still to learn. Educational periodicals frequently publish long lists of absurd answers from the pupils in the eighth grade and high school to prove that the children fail to grasp the meaning of what they read. Of course it will always be possible to pick from the school population thoughtless children who will give absurd answers to the simplest questions, but those who are familiar with school work know that we are here dealing with general conditions. At a recent meeting of school superintendents there was practical unanimity as to the general preva-

lence of the conditions here complained of. It would be a waste of time, therefore, to pause here to prove a truth that is generally admitted. We all know the existence of these abnormal conditions and we all seek anxiously for the remedy, but before a remedy can be found the causes of the trouble must be understood. In the meanwhile remedies are necessarily directed to symptoms instead of to the disease.

There are doubtless many contributary causes to the evil, such as the laxer discipline of these days, unfavorable home conditions, the excitement of the streets, moving pictures, the comic supplement to the Sunday papers, etc., but the root of the evil will, without doubt, be found in the methods employed in teaching reading in the primary grades. There are many lines of evidence leading to this conclusion. It is generally accepted that more than ninety per cent of our successful men along all lines of scholarship and of effective thinking received their elementary education in the country district schools, and of these the great majority learned to read at home where phonics and the modern methods of teaching primary reading were unknown. Many teachers of long experience in our city schools have assured me that in the overwhelming majority of cases the thoughtful readers in the higher grades of the grammar school were the children who learned to read before coming to school. These teachers had no theory at hand to account for the facts which they reported to me, but the explanation is not hard to find. These children learned to read by reading for content. Theirs was silent, not oral, reading; the thought, not the words, occupied the center of their consciousness and new words and phrases revealed their meaning to them through the context. When, later on, they attended school the formal drills were unable to displace the habits of thought which were already established in their minds. Phonic drills and language drills

of various kinds are in their proper place when they are used to perfect that which has already taken root in the mind of the child, but when they are used as the basic elements in the child's development, the results cannot fail to be disastrous.

The chief cause of the inability of the high school pupils to grasp the thought in what they read and to express it in their own language, lies in the fact that training in oral reading is still regarded by the great majority of parents and teachers as the chief staple of the primary grades. The end sought by the primary teacher is the quick recognition and proper pronunciation of words. What the words may mean to the child is too frequently lost sight of. It is taken for granted that when the children pass up into the higher grades the words will reveal their hidden meanings to them. It was quite natural, therefore, that phonic methods, key methods, or any other methods which proved efficient in giving the child the power to find words for himself and to pronounce them correctly, were eagerly seized upon by our primary teachers. And if the end sought, namely, the quick recognition and proper pronunciation of words, be granted as correct, but little fault is to be found with several of these methods. Indeed, the methods succeeded so well and the immediate results were so brilliant that the evil was concealed from the teachers. It was only when these pupils reached the higher grades and exhibited an appalling lack of mental grasp on the content of what they read that any question was raised as to the correctness of their early training, and even at the present hour multitudes of primary teachers are wholly oblivious of the fact that by focussing the child's mind on words to the neglect of the thought during the first two or three years of his school life they set up habits of thinking which are likely to permanently impair his mental power.

Whatever may be said concerning the onomatopoetic

origin of language, it remains true that for the average child there is no natural connection between the thought and the word which designates it, and yet these two mental entities must be linked together in such an inseparable union that whenever one of them is called into consciousness the other will function with it. The association here is one that is produced by the method of simultaneity, but it should be remembered that when one of these elements is in the focus of consciousness the other remains in the indirect field of mental vision. For the man who thinks clearly on any subject the words must remain in the indirect field, that is, they must be subconscious or semi-conscious only. If they are brought into the focus of consciousness they either expel the thought element or obscure it. The case of the philologist is only an apparent exception, for with him words are the object as well as the means of thought.

When the children are taught new words in the so-called families, such as bat, cat, hat, mat, rat, they learn to associate groups of words from mere accidental resemblances. This practice must not be confounded with word families in the philological sense, with which children in the primary grades have no concern. These phonic groups ignore all relationship between the thought elements. The association structures built up are purely on the verbal side. One or two years continuance in work of this kind, when the child's mind is most plastic, is sufficient to establish a mental attitude of always looking at words and associating them with each other instead of looking at the thought elements and their congruities or incongruities, and this is precisely what has happened on a large scale in our primary grades, and it is there that we must look for the cause of the general failure to develop thoughtful readers.

While admitting that effective oral reading is an accomplishment that is far too rare at present among the

graduates of our elementary schools, there are few, I believe, who would dispute the fact that our main purpose in teaching the children to read is to enable them to obtain for themselves the rich inheritance which is transmitted through written language. A thousand adults today read in order to master the content of the written page to the one who reads aloud and attempts to interpret the thoughts of the printed page to an audience. Now, it is clearly the business of the school to develop in the child the habits and powers of mind which we wish him to exercise when he reaches maturity.

It is so obviously a waste of time, or worse, to teach the children during their first three or four years in school to look at words and at their likenesses and differences instead of at the thoughts which the words should reveal to them and then to expect them to reverse this process and suddenly become conscious of and interested in the thought elements, that one naturally asks the question why such methods retain their hold in our elementary schools. The answer is not far to seek. The mere mechanical process of oral reading is so easy to test, it makes such a ready appeal to inspectors and parents, that the more obscure powers of the child's mind are readily neglected. It is generally assumed, moreover, that if the children pronounce the words readily they grasp the thought. Many of these children are drilled in reading for eight years and yet a majority of them "will pass alike over that which is intelligible to them and that which is not, unconscious of any difference. They do not realize that there is any obscurity. They read words only. Their powers of reason and apperception are dormant." What wonder that children trained in this way acquire a life-long distaste for literature. For the first few years the phonic drills are in themselves interesting. The child finds amusement in his word keys and his "Chinese puzzles," but when the novelty wears off the

work of the school-room is all drudgery and he seeks to escape from it as soon as circumstances will permit.

What is the remedy? Simply to follow the natural order. When the average child of six enters school he is in possession of a large vocabulary and he employs language with some ease. If the home group uses good language, the child will use good language and he will use it readily. It is language of the ear, however, and not of the eye, and in learning to read he should learn to use the language of the eye with the same ease and with the same power and, we may add, to do this he must learn it in the same way, that is, by context. The child did not proceed by memorizing words and then seeking opportunities to employ them. Words came to him in context and revealed to him their meaning from the context, and when the meaning, from having appeared in various contexts, had grown sufficiently clear and strong to arise spontaneously in consciousness, he used the words to express his own thoughts and desires. And so if we would teach him to read in such a way as to help to develop his mind instead of hampering it, we must abolish the practice of having the child study new words and memorize them. After he has grown familiar with them in the written context, it will be time enough to drill him in spelling and pronunciation. We must not tempt him into the foolish habit of building up a vocabulary from a dictionary instead of from the context of correctly written pages.

Of course this means that our primary text-books must be rewritten in the light of these principles and it means also that our primary teachers must employ new methods which will recognize the natural relationship of means to ends between the words and the thoughts for which they stand. Our primary text-books should be constructed with a clear realization that the child's interest must be captured by the thought which is presented and held continuously. New words must be introduced in such a way

that the context will proclaim them to the child, consequently the vocabulary must be chosen from the most vital portion of the child's spoken language, and the thought elements must make a strong and clear appeal to the child's experience and to his observation. It will not do, however, to mistake for this childish thoughts or the baby talk of the nursery. The thought given to the child must not be a fragment, a leaf or a bit of bark, it must be a germinal thought that will take deep root in the child's consciousness and imperatively demand room for development and related truth for its food. Less than this in our primary text-books will not satisfy the present demands.

If our purpose is to develop in the child a deep religious sense that will grow with his growth and will make the man a child of God, then the thought materials given to the child must be the seeds of truth which the Saviour of men brought into the world. If we wish the child to grow into a man, strong in his love of wife and child and home and willing to sacrifice his life if need be for the good of fellowman and for the safety and prosperity of the nation, we must plant the seeds of these social virtues in the heart of the child. If we wish the child to grow into a man of science whose deep insight into nature and whose reverence for nature's laws will make him master of the physical world, while rendering him an humble worshipper at the feet of the Creator, we must lead the steps of the child into the sanctuary of the physical world and open his eyes to the light of heaven that glistens in the dewdrop and flashes in the lightning. If we wish the man to thrill to high ideals and to live in a world above sordid and material wealth, we must fill the child's soul with the beauty of earth and sky and teach him to find the peace and rest of heaven in his home.

But the best text-books in the world will accomplish little unless the teacher breathes into them a soul. Her

method must be in harmony with the method embodied in the text-book which she places in the child's hands. No matter what care may have been expended in choosing the right germinal thoughts for the child-mind and in developing them progressively, no matter how rigorously the requirements of the context method may be kept in view by the writer of the book, but little may be hoped for without the sympathetic co-operation of the teacher. She must be taught that the fruit is not to be gathered on the day of the planting and that she must look to the future man and woman for the best reward of her efforts for the child. She must learn to value other things more than the glib enunciation of words and rest content only when the hearts and souls of the children committed to her care are growing towards righteousness and giving promise of good and abundant fruit in due season.

The teacher's questions from the very beginning should be so framed as not to permit of memorized answers, but to cause the children to look beneath the surface of the lesson which they have learned to read and to find there the hidden treasure. Step by step the text should give the children opportunity to compare thoughts that are closely related and to find similar thoughts in diverse settings. When the children are drilled in this way in the primary grades their hunger and thirst for truth will grow with their years and their delight in the best that literature affords will be with them a permanent possession.

THOMAS EDWARD SHIELDS.

THE GIBBONS MEMORIAL

The current year includes an anniversary which will arouse the kindly interest of all our citizens, both Catholic and non-Catholic. On June 7, 1886, Most Reverend James Gibbons, Archbishop of Baltimore, was raised by Pope Leo XIII to the dignity of a Cardinal Priest of the Holy Roman Church. This honor came as a distinct recognition of the services which the Archbishop, in his capacity of Apostolic Delegate, had rendered the cause of Catholicism in conducting and bringing to a successful close the Third Plenary Council of Baltimore. That the enactments of the Council, as approved by the Holy See, have proved so salutary to the work of religion is due in large measure to the gentle and tactful personality of the Cardinal and to his sympathetic insight into the needs and opportunities of our nation. It may indeed be said that few men, in Church or in State, have exerted during so long a period the influence for good which has gone out through the life and writings and timely words of the Cardinal Archbishop of Baltimore. There can be no doubt, then, that the celebration of his twenty-fifth year in the Cardinalate will be an occasion of general rejoicing throughout the United States.

In the matter of Catholic education His Eminence has shown unflagging zeal. The Catholic University, whose foundation was decided upon in the Third Plenary Council, has been all along the object of his special solicitude and generosity. As its Chancellor the Cardinal has labored unceasingly to realize the ideals which were formed by the Episcopate in 1884, approved by Leo XIII and encouraged by the present reigning Pontiff, Pius X. Wisely regarding the University as the head and center of our whole educational system, His Eminence has enlisted in

its support not only the ecclesiastical body, but the Catholic community at large. In particular it is chiefly through his earnest efforts that the departments organized for the instruction of our young Catholic laymen have been brought to their actual condition of efficiency. By repeatedly emphasizing the need of true citizenship based on Catholic principles and the necessity of affording Catholic youth the best possible advantages in the way of scientific and professional training, Cardinal Gibbons has united with the other prerogatives of his high office the merit of furthering education on the lines that are most essential to the welfare of the country.

It is therefore quite appropriate that a movement should be inaugurated at this time, having for its purpose the erection of a monument that shall serve as a fitting memorial of the Cardinal's Silver Jubilee. The proposal to build upon the grounds of the University a Hall bearing his name shows a thorough appreciation of his endeavors in behalf of Catholic education, and doubtless anticipates a desire which is nearest his heart. No testimonial in fact could more fittingly express the gratitude which is due him from clergy and laity alike; nor could any other tribute contain an equal promise of desirable results for the generations to come.

It is not so much that "Gibbons Hall" is needed to perpetuate the Cardinal's memory as churchman and citizen, but rather that the University itself should draw from his name and his deeds constant inspiration for the attainment of its purpose. While additions are steadily made to the teaching corps of the University, to its departments and their equipment, it has not been possible so far to provide suitable residence for the student body whose numbers are rapidly increasing. And yet if these young men are to do their best work, and if their parents are to feel secure that the University is safeguarding the religious and moral interests of its students, provision

must be made at once for accommodating larger numbers on the grounds of the University. This is the one practical means of drawing our young men together and of bringing them, without any coercive regulations, under the influences that should make them manly, intelligent Catholics. And if the names of distinguished men, of those who have been leaders in the best movements of their age, count for aught in spurring youth on to better effort, no name of those that we chiefly reverence could be more influential than that of the Prelate to whose memory the proposed Hall will be dedicated.

In looking forward to the execution of this plan, the University fully appreciates the wise counsel that suggested this form of memorial and the generous initiative of those who are taking an active part in the work. This, on one hand, must appeal to all who realize how much the Cardinal has accomplished for our religious and national interests; and on the other, it will enable the University, by a more efficient training of its students, to make a larger return to the people who have contributed so freely to its support.

SURVEY OF THE FIELD

No single topic in the school world is attracting so much attention just now as that of "Vocational Education." We are assured on all sides that trade schools and vocational education in all its phases are here to stay. And, in fact, the problem that is being discussed relates exclusively to the adjustment of our educational system to the new demand. In California and New York the plan of reducing the course in the elementary school to six years to make room for early specialization in vocational schools, has been proposed and is to some extent being tested by experience. In Cleveland the change is still

more radical, specialization along commercial lines beginning at the end of the fourth school year.

In connection with the general problem of vocational education in this country there are many questions pressing for solution, such as: Shall our present school system be modified so as to meet the new demands, or shall vocational schools constitute a practically separate school system? Where shall we train teachers for our vocational schools? Who shall have the controlling voice in the management of our trade schools? How will the development of vocational education affect our present curriculum? Will it tend to still further commercialize our people and to limit the liberal education that is now being imparted? Will it tend to build up class distinctions by depriving the children of trades-people of an education which would fit them to enter the professional schools? In addition to these questions of a general nature, there is another which appeals peculiarly to Catholics: must we develop separate vocational schools, or can the matter be so adjusted that the children of our parochial schools may receive their technical training in public trade schools? And there is always pressing the question of finance. Vocational schools are costly and their development means a large addition to the already heavy burdens of the tax-payers.

LIBERAL AND VOCATIONAL EDUCATION

In his paper on the problem of vocational education, Dr. Snedden, Commissioner of Education for Massachusetts, says: "Liberal and vocational education are not identical, and have only certain elements in common; they aim in essentially different directions, and their valid aims can be realized only by making allowance for this difference. On the other hand, some of the studies which contribute to liberal education may be so handled as to give a basis, or approach, or means of choice to subsequent vocational education. For many

persons, a vital vocational education, resting on concrete foundations and making due allowance for expansion into the related fields of science, art, history, economics, and civics, may become an exceedingly effective means of liberalizing the minds of several types of boys and girls, and especially those least capable of abstract thinking or social idealism."

Vocational education presents a fundamental contrast in method to that which has heretofore held undisputed sway in our schools. Where it had been the custom to develop power by exercising the mind with unreal problems and exercising the hand in unproductive occupations, the vocational school seeks to lay the foundation of mental development in the concrete and the practical. In a word the Indian club and dumb-bell give place to the saw and plane.

When labor-saving machinery swept industry from the home and organized it in the factory, it deprived the child of the sensory-motor training which for centuries he had enjoyed in his home, and rendered it necessary for the school to make a radical departure from its time-honored curriculum of the three R's in order to supply the necessary foundation for the child's mental development. The remedy was at first sought in manual training, the aim of which was purely cultural. The industrial history of the race was studied to discover the path along which the race had advanced, and the attempt was made to have each child repeat at least the salient features of industrial history that he might thus gain an insight into the various phases of developing civilization; but the manual training schools did not seek practical results, their aim was to make philosphers, not artisans. The contrast between the two schools was clearly set forth by the Rev. H. C. Boyle, Superintendent of Parish Schools, Pittsburgh, Pa., in his address on Industrial Training delivered at the

Detroit Meeting of the Catholic Educational Association, in July, 1910. "Roughly speaking, there are two parties, agreeing on the need for industrial training, but disagreeing as to the reasons that urge it. They might be designated as the Pedagogical Party, and the Practical Results Party. This when they are extreme in their views, for they shade into each other at times, and there is a kind of twilight zone in which they are indistinguishable. The Pedagogical Party urges industrial training for psychological reasons. It furnishes the pupil, they say, with a concrete embodiment of principles which, if they were mere abstractions, would be beyond his comprehension; they clarify and make his school work intelligible; they furnish him with apperception masses, and develop brain areas, motor and sensory areas principally, on which his intellectual power and his success as a student largely depend." This has been the gospel of the advocates of manual training in this country for a generation. A speaker addressing the National Society for the Promotion of Industrial Education, said: "We are training the faculties of the children, training the observation, the imagination, the will, etc., we hold to a democratic ideal which prevents us from condemning any boy to a life of hard labor. Every boy must have an equal chance in the public schools." He thus voiced the sentiment which called manual training schools into existence and maintained them for the last few decades in spite of the fact that schools of this character had long since yielded to vocational schools in Germany, France and other European countries and had given to these nations an incalculable advantage in the economic struggle of the present day. Manual training schools were frequently taught by men who were far from competent industrially, and they were managed by principals and superintendents who had still less qualification in this direction.

As a result of this state of affairs our manufacturers were obliged to seek for skilled labor in foreign countries. Our own boys might lay brick in the line, but where skilled work was required, we imported the mechanic. The complaint was well nigh universal that our manual training schools failed to produce mechanics, or even to cultivate a desire for efficiency as skilled laborers. The New England employer of skilled labor who said, "It is in my opinion useless to look for any relief from the manual training system in the public schools as at present conducted," sounded the keynote to the present movement for industrial schools.

Father Boyle, in the paper from which we have quoted above, thus states the view of the Practical Results Party: "The party which I have called the Practical Results Party is not concerned with the psychological effect of industrial training, except in a secondary and remote way. In their scheme of training, psychological development occupies the same insignificant place that practical efficiency occupies in the scheme of the extreme pedagogical party, and practical efficiency is sought as a worthy and adequate end. If scholarship is demanded, and it usually is, sometimes a very high order of it, it is demanded as a means to practical efficiency."

MANUAL TRAINING AND INDUSTRIAL TRAINING

Perhaps a better designation of the two parties referred to by Father Boyle would be the advocates of Manual Training and the advocates of Industrial Training, for psychology is called upon by both parties in justification of the opposing schemes. And it is of interest to note that at the present time the advocates of industrial education seem to have won the popular support which is alone necessary in this country to bring about the realization of their aims. Indeed, Dr. Snedden hints at the probability of

compulsory attendance at our industrial schools in the near future. He says in the address from which we have quoted above: "The pedagogy of this education [vocational] will differ widely from that evolved for liberal education, and especially in respect to making practice, or participation in productive work, a fundamental element. Vocational education must be so conducted as to contribute to the making of the citizen, as well as the worker. In the course of the development of a progressive social economy we may expect it to be made obligatory upon every individual to acquire a certain amount of vocational education, just as the present tendency of legislation is to prevent any one from remaining illiterate. Vocational education is not in conflict with liberal education, but is a supplemental form and may be expected to reinforce it."

Since 1880 the movement to establish manual training schools in our cities has gained ground steadily. In 1909, according to the Report of the Commissioner of Education, "more than half the cities of the United States of 4,000 population and upwards reported manual training in their schools. Such training first found a place in the curricula of the high schools, but soon began to push its way down into the elementary grades. But this earlier training was not vocational in aim; it was rather regarded as a part of an academic education; it was cultural. In recent years the emphasis has been changing from the academic and cultural to the vocational aim. So marked has been this change that industrial education, vocational training, and even trade training have become almost synonymous terms in current discussions. This new emphasis, which differentiates the ordinary manual training from vocational training for the grades and semi-technical pursuits, has its roots in the recognized need of improved industrial efficiency in American industries."

THE PASSING OF MANUAL TRAINING

The fact that the National Association of Manufacturers, the National Society for the Promotion of Industrial Education, the American Federation of Labor, and the National Education Asociation have, at their annual meetings during the past two years, emphatically endorsed the policy of developing vocational education in our schools, is sufficient evidence that the time has passed for considering whether or not vocational training will supersede manual training. The problems before us for immediate solution are those of adjustment and of the consequences that are inevitable when such deep-seated changes take place.

In the Report to the National Association of Manufacturers by its special committee, Mr. Milton P. Higgins thus states the aim of the Association in reference to vocational training: "Your committee believes that some of the objections to industrial education, so-called, have been reasonable and that if industrial and trade education is put upon a proper and sound and high basis all intelligent thought, including that of rightly organized labor, will approve, simply because such industrial education will advance every interest involved in the life of the working man and even in a better life of the organization itself." Speaking of those who are interested in industrial education for the good of the skilled workman, the same report continues: "We * * * intend to take boys at fourteen years of age and give them four years of training corresponding to the high school period—half skilled work and half suitable schooling. We propose to take any boy who wants to be a superior skilled workman and give him this thorough training in skill and schooling." It is proposed to so train the boy that he "can go directly from the trade school to a good wage-earning position of any shop simply upon his own merit."

The experience of Germany and France points to the probability that in this country we shall have to make radical changes in the management and control of our schools before the ends proposed by the advocates of vocational training can be secured. Men whose training has been for scholarship have seldom been found competent to organize and conduct effective trade schools. It would seem, therefore, that this new movement will inevitably bring about a dual control of our school system in this country as it has done in Europe.

NEW ADJUSTMENTS IN SCHOOL MANAGEMENT

On September 3, 1884, the Emperor of Germany transferred the control of all affairs pertaining to industrial education from the Minister of Education to the Minister of Commerce. The order reads as follows: "Upon report of the entire Ministry of State, dated August 31st of this year, I approve of the transfer of all vocational industrial schools, so-called trade schools, and schools of industrial art and design, and other institutions for the promotion of industrial art, including the administration of the porcelain manufactory and the system of continuation schools, to the Department of the Minister of Commerce and Industry. This order is to be made known through the channel of the collection of laws. I intrust its execution to the Minister of Commerce and Industry and the Minister of Worship, Education and Medical Affairs."[14]

VOCATIONAL SCHOOLS IN GERMANY

The account of the development of industrial education in Germany since this order was issued, published in the third report of the Royal Prussian State Industrial Office and summarized in the report of the Commissioner of Education from which we have just quoted, is full of valuable suggestions for our present situation. The

[14]Report of the Commissioner of Education, June, 1910, p. 302.

Ministry of Commerce, on taking over the control of vocational education, applied at once to the government for enlarged powers and an increase of financial resources. In a memorial submitted to the House of Deputies, in 1885-6, it sets forth some of the reasons justifying these demands: "In such questions as that of the steps to take for the economic uplift of certain parts of the State, through the awakening of new, or the developing of existing, branches of industry, as that of the improvement of the condition of small trades in competition with large factory production, or that of the maintenance or promotion of the competitive capacity of native industries against encroaching foreign industries, the establishment and maintenance of industrial vocational schools plays so decisive a role that the Ministry of Commerce and Industry finds itself constantly hindered in its activity so long as it is denied the power of initiative and of authoritative influence upon the system of schools, which in the nature of the case should be a prime source of assistance. On the other hand, questions such as for what branches of industry, to what extent, and at what places should monotechnical schools be established; what purposes they should keep in view, and others, can be solved with certainty and for longer periods of time, and in due relation to the entire interests of the State, only by the authorities created for the purpose of promoting the national industry, which authorities should also have the required means of acquainting themselves with the conditions of industrial development and of gaining a comprehensive view of its local needs, and at the same time should be able to keep in touch with all the various related agencies, such as Chambers of Commerce, Guilds, and other industrial corporations, from which co-operation in the solution of such questions is to be expected."

The industrial development of Germany during the

past twenty-five years has amply justified this program of Prince Bismarck. In this movement, in fact, may be found the secret of the wonderful success which Germany has achieved in the industrial and commercial world. Nothing is clearer, however, than the fact that the vocational schools of Germany during this period were not carried on in the interest of liberal education, as such, but purely as an inseparable part of the national economic policy. Another lesson taught by the German experience is that "the system of secondary technical instruction can flourish in accord with this program only if the ministry of commerce and industry seeks and maintains intimate connection with those agencies which are engaged in manufacture and other industrial pursuits, for which it is bound to provide skilled laborers; if the ever-changing needs of commerce, trades, and factories find careful consideration, and if it is remembered that industrial failure is threatened when the schools, instead of serving industry, merely serve their own purposes."

INDUSTRIAL SCHOOLS AND NATIONAL ECONOMICS

While our conditions are very different from those of the German Empire, and while we cannot look forward to the Department of Commerce and Labor to take charge of vocational education throughout the country and to develop our industrial schools, nevertheless, the trend of the times points clearly enough to the fact that the manufacturing and industrial corporations mean to have a large share in the control of our vocational schools. The interest taken in the problem by the National Association of Manufacturers points in this direction, and in many parts of the country manufacturers are contributing liberally to the building and support of industrial schools from which they hope to obtain better equipped men to carry on their industrial

THE INTERESTS OF CAPITAL AND LABOR

enterprises. The question naturally arises as to whether our people will tolerate control of so large a section of our schools by the manufacturing and commercial interests. This objection, however, is likely to be offset by the interest taken in our industrial schools by the American Federation of Labor, and it does not seem improbable that the development of vocational education would help to bring about a better understanding between Capital and Labor. In fact, the Report of the Prussian Industrial Office counts as one of the great achievements of the industrial school system, the betterment of the lower classes and the leveling of class distinctions, and there is no apparent reason why similar results might not be achieved in this country. We quote once more from the Report: "Thanks to the influence of our secondary system of technical instruction—slowly and almost imperceptibly—a leveling upward to better conditions of life has taken place; numerous persons, quite poor, and equipped with only the simplest elementary education, have been enabled, through our schools of mechanical engineering, schools for the building trades, and other vocational schools, to acquire, though often at great sacrifices, technical knowledge and accomplishments, which have opened sources of income hitherto closed to them or secured them higher wages, so that not infrequently they themselves have been enabled to rise to the 'class' of contractors."

HARMONY BETWEEN THE TWO SYSTEMS

Despite the fact that the industrial continuation and vocational schools were transferred from the Ministry of Education to that of Commerce, the two systems of education have continued to work harmoniously and the closest relations are maintained between them. The teachers in the two systems are interchanged, which has helped in no small measure to preserve the close relationship between the two systems

of schools in spite of the fact that they have essentially different aims, the one seeking to develop culture and to promote the learned professions, the other rendering all its instruction immediately applicable to industrial life.

COST OF GERMAN VOCATIONAL SCHOOLS

The tremendous development of vocational schools resulting from their increased efficiency under the new regime may be seen from the fact of the increased attendance. In 1884 there were 664 elementary continuation schools with about 58,400 students, while in 1909 there were 2,100 continuation schools with 360,000 pupils. Of course there was a proportionate increase in the money expended. The appropriation for 1885 was 569,000 marks, that for 1910 was 13,000,000 marks.

This last item is a forcible reminder of what we may look for in this country and the tax-payer will be called on to foot the bill. No one will have a just reason to complain of this if the schools yield a proportionate value for the money expended, but that is a question that will make many pause in view of the way school funds are being expended in many of our cities. In his message to Congress last November, President Taft called attention to the unusually large expenditure for education in the city of Washington, and made suggestions for the improvement of unfavorable conditions which will doubtless attract the attention of those interested in education throughout the country. He said: "I do not think the present control of the school system of Washington commends itself as the most efficient and economical and thorough instrument for the carrying on of public instruction. The expenses of the schools of Washington as compared with those of other cities similarly situated are shown by the following table." The table shows the comparative cost of con-

EXTRAVAGANCE IN SCHOOL MANAGEMENT

ducting the schools in Washington, Baltimore, Pittsburgh, Cleveland, Buffalo, San Francisco, Detroit, Cincinnati, Milwaukee, New Orleans, Newark, Minneapolis, Jersey City and Louisville, cities of from 300,000 to 500,000 inhabitants. The message continues, "The cost of education in the District of Columbia is thus seen to be excessive as compared with the cost in other cities of similar size, and it is not apparent that the results are in general more satisfactory. The average cost per pupil per day in Washington is about 38 cents, while the average cost in the other thirteen American cities fairly comparable with Washington in population and standard of education is about 25.5 cents. * * * For the current fiscal year the estimates of the Board of Education amount to about three-quarters of the entire revenue locally collected for District purposes. If I may say so, there seems to be a lack of definite plan in the expansion of the school system and the erection of new buildings and proper economy in the use of these buildings that indicates the necessity for the concentration of control." The President finally recommends that complete control of the school system of Washington be placed in the hands of the District Commissioners.

The President's message came as a distinct surprise to many who were not familiar with school affairs in the District. Investigations were undertaken and the results seem to fully justify the criticisms of the President, although the matter has not yet reached its final settlement. A writer in the Washington Post, on January 21, says: "Sensational allegations of extravagance in the operation of the public schools of the District, involving school officials and teachers, and aimed at the dual machinery which now controls the school system, have been placed before the School Committee of the Board of Trade, and will be considered at a meeting of the Board next Wednesday. According to the allegations, large

sums of money are being recklessly wasted because the Board of Education is unable to learn the true state of affairs from school employees. In consequence of the allegations it is likely that the Board of Trade will recommend that the control of the school system be taken away from the Board of Education and placed under the direct supervision of the District Commissioners. School furniture has been destroyed needlessly, coal has been paid for which was never used, buildings have been erected which were not needed, and teachers have been employed for whom there was not the slightest demand, according to the statements made. It is asserted that new buildings have been erected when thousands of seats remained vacant in old ones. Money for school books has been wasted so recklessly, it is declared, that, in spite of the large expenditures for this purpose, many pupils are often forced to go without books. Large sums of money are paid to teachers and other employees who do little work, and the system is over-stocked with officials, clerks, librarians, inspectors, and other officers."

The reckless expenditures here spoken of, which make the schools of Washington more expensive than those of any other city of similar size in the United States, are only an exaggeration of conditions which prevail in the public schools throughout the country, as may be seen from the fact that in most cities pastors of the Catholic Church, by careful management, are enabled to build schools in every respect equal to the public school in the neighborhood for less than half the cost. The per capita expense for running our schools is about one-third of that of the public school system. This, of course, is due in large measure to the devoted self-sacrifice of the teaching communities, who equip and furnish teachers for our Catholic schools at a cost that is barely sufficient to sustain the teachers,

ECONOMIC MANAGEMENT OF CATHOLIC SCHOOLS

even with the strict economy that is practiced by our teaching communities.

The development of vocational schools is likely to entail an enormous increase in the cost of education in our public school system, even under the most business-like management, and this will be doubled and trebled if the management is conducted on the same principles that now prevail. The tax-payer is likely to be heard from when the bills are presented.

The Catholic tax-payer will look at the matter in another light. He supports the Catholic school and then contributes his share to the support of the public school. Every addition to the public school tax lessens his ability to contribute to the development of the Catholic schools whose support he has undertaken. What will his attitude be towards vocational education? Besides increasing his taxes, will it also imply that he must increase his contributions to the Catholic school to enable it to compete successfully with the public school in this direction? Or will he see to it that the industrial schools are conducted in such a way as to render it possible for the children of the parochial schools to take advantage of them? And in this latter case, is it better that the vocational schools should be kept entirely distinct from the present public school system, or can the matter be so adjusted that vocational education will be given in our present public schools in such a manner as to render it possible for the parochial school children to attend during certain hours in the day or certain days in the week? Now, while the matter is in a fluid state, is the proper time to give these questions serious consideration. It will be much wiser to endeavor to direct the policy of our future vocational schools along right lines than to let it crystallize in a direction that will prove disastrous to our Catholic schools and then to spend years in vain striving to remedy the matter.

DISCUSSION

INADEQUACY OF EXPRESSION DURING ADOLESCENCE

"Our correspondence class in its study of the chapter on Expression in the Psychology of Education has found some very interesting matter for discussion in President Hall's Adolescence. We quote two passages from this work concerning which we are anxious to learn your opinion.

"President Hall, in speaking of the early teens, says: 'Never is the power to appreciate so far ahead of the power to express, and never does understanding so outstrip ability to explain. Over accuracy is atrophy. Both mental and moral acquisition sink at once too deep to be reproduced by examination without injury both to intellect and will.' The other passage referred to is as follows: 'With pedagogic tact we can teach about everything we know that is really worth knowing, but if we amplify and morselize instead of giving great wholes, if we let the hammer that strikes the bell rest too long against it and deaden the sound, and if we wait before each methodic step till the pupil has reproduced all the last, we starve and retard the soul, which is now all insight and receptivity. Plasticity is at its maximum, utterance at its minimum. The inward traffic obstructs the outward currents. Boys especially are often dumb-bound, monophrastic, inarticulate and semi-aphasic save in their own vigorous and inelegant way.'

"These statements express exactly what we have found time and again in whole classes of pupils of that age. We have always been inclined to attribute the cause of it to defective methods of teaching, and have frequently known teachers to become utterly discouraged with the

work in the seventh and eighth grades on this account. Do you think this inability to express themselves a necessary result of the changes taking place at that period?''

The facts here cited are universally admitted. Children from twelve to sixteen or eighteen years of age are notoriously defective in the power of expression. This defect is usually much more pronounced in the case of boys than in the case of girls. What are the causes for this state of affairs and what should be the teacher's attitude towards pupils that are passing through this transition period of their mental and moral development, are questions that are just now interesting educators of widely differing views on phychology and on the theory of education. That President Hall gives us a partial explanation of this phenomenon in the passages cited above will scarcely be questioned by any one who is competent to speak on the subject, but there is also more than a little truth in the view which attributes the children's inability to express themselves to defective methods of teaching. There is a pronounced tendency in many of our schools to have the teacher of the early grades do all the work for the children. This results in a passive attitude on the part of the pupils. We seek to educate them by multiplying impressions, seeming to take it for granted that the educational process consists wholly in the development of the cognitive side of the mind and in the storing of knowledge, forgetting that it is not the sense element but the sensory-motor reaction that is the primary element in mental life. Thoughts which the children do not express in some adequate way tend to congest and clog the mind and even when order is restored to some extent by definite classifications as aids to memory, the truths are devitalized and the mind is partially paralyzed by the dead weight of their presence. This law,

which demands expression for every impression, is as wide as life itself. It is true of the physical life of the amoeba and it holds with equal rigor in the highest reaches of man's spiritual life. "To those who have more shall be given; to those who have not that also which they have shall be taken away." Our Lord embodied this truth in the parables of the talents, and of the barren fig tree, and He expressed it in various ways on numerous occasions, as when He said, "Not those who say Lord, Lord, but those who do the will of my Father shall enter into the kingdom of heaven."

It is well for the teacher to know that the changes taking place during adolescence tend to hamper the children and to beget a distaste for expression, nevertheless, we must not forget that if the children's powers of expression were properly developed during the early grades, they would not at the advent of puberty suddenly become dumb. It is well, moreover, that the teacher should remember that expression begets clearness of thought and helps in the assimilation of new thought material and that it is indispensable to the fecundity of the mental content. The typical result of prolonged neglect in cultivating the powers of expression is set forth vividly in Henry James' "Madonna of the Future" which should be read by every teacher.

METHODS AND PRINCIPLES

"Do you think that good methods may be adopted and effectively used by teachers who do not understand the principles of psychology on which they are based?"

The blind following of a method, however excellent, can never produce good results in the class-room. An artisan follows the rules laid down for him; an artist must understand the laws on which the rules rest. It is

precisely in this knowledge that freedom is to be found and it is only through it that the personality of the artist finds expression in his work. If this is true of the worker in clay and stone, it is infinitely more true of the teacher who undertakes to mould the minds and hearts of the children entrusted to her. Nothing must be permitted to come between the soul of the teacher and the souls of the little ones whom she must inspire with her own lofty ideals and fill with her own enthusiasm. To no class in the community are the words of the Master more directly applicable: "You shall know the truth and the truth shall make you free," and no other more readily heeds the Master's warning: "The letter killeth, it is the spirit that giveth life."

It must not be concluded, however, that the teacher can afford to dispense with methods. An exhaustive knowledge of the laws of psychology would not necessarily imply an ability to teach any more than a knowledge of the laws of nature would imply an ability to embody these laws in mechanical devices. The teacher must know methods, but she must be the master of her methods and not their slave. Methods must be plastic in her hands. She must be able to adjust them to the capacity and the temperament of every child with whom she comes in contact. She must be able to adjust them to the demands of each new situation that arises, and the ability to do this can not be separated from a knowledge of the laws on which all sound methods of education rest. Indeed, one of the chief values of the study of methods is the insight which such methods give into fundamental principles. It is probably true that the majority of teachers are unable to grasp principles until they see them embodied in concrete methods. The study of principles and the study of methods should never be separated from each other in the work of education. An exclusive study of principles to the

neglect of methods is likely to render the teacher vague and unsystematic. And a study of methods unillumined by principles makes the teacher stiff and wooden and leaves her a prey to each new fad that presents itself with promise of quick returns.

THE AIM IN THE TEACHING OF GEOGRAPHY

"According to Colonel Parker's method in geography, South America is treated immediately after North America on account of the close resemblance of its physical features to those of North America. C. A. McMurry, emphasizing the human side of geography, believes that Europe should be studied before South America, because of our commercial and social relations with the people of Europe. Which of these views should be preferred?"

If the end to be attained by the teaching of geography in our schools is to give our pupils such a knowledge of the physical contour of the world as would enable them to reproduce its surface in a series of raised maps or casts, Colonel Parker's method is unquestionably the correct one. But it is no longer possible to maintain this as the chief aim of our work. A generation ago the children devoted a great deal of time to the study of political divisions. It used to be considered essential that the children in the grammar grades should be able to bound all the states and to name and locate the various capitals. Few educators would today justify the expenditure of the time required for this task, for even if its successful achievement were made a permanent possession of the pupils, it is of very questionable value and the children's time is required for other things far more essential. Geography is studied today in our schools in order that the children may understand something of the earth as the home of man. The fauna and flora, the agricultural,

mineral, manufacturing and commercial interests of the various countries are studied to the end that the children may understand the causes that have led to the shifting of populations, to the growth of cities, and to the changing of political boundaries. Where these are the aims, there can be no question that McMurry's method is the correct one. The countries are studied together that are associated in commercial and industrial enterprises and in the mingling of their populations, and in these respects Europe is much nearer to us than South America. We do not wish to be understood, however, as saying that the children should not be taught the physical contour of the various countries. The sand-table and raised maps of various kinds are valuable aids in this work, and the beneficial results of competent teaching along these lines are manifold. Our contention is, however, that such exercises are secondary in the study of geography, and consequently that our method must be dominated by the aim which furnishes the chief justification for the work.

MEMORY WORK IN THE PRIMARY GRADES

"A school principal recently remarked that children in the primary grades must do an amount of memory work for, he said, the memory is the chief faculty exercised during that early period of school life. Will you kindly give us your opinion of the above statement?"

The principal referred to seems to consider that the work of education is a species of mental gymnastics and that the chief business of the teacher is to see to it that the various faculties of the child are exercised properly and in due measure. It is scarcely necessary to pause here to refute such a concept of education. However educators may differ today in formulating definitions of education, there is practical agreement that the process consists essentially in the growth and development of the

mind. The food material must be assimilated and rendered fecund. "Not by bread alone doth man live but by every word that proceedeth from the mouth of God." Proper exercise of the various faculties is, of course, necessary, but it is a means to an end, it is secondary, not primary. The chief function of memory is to hold the food materials of the mind while they are being lifted up into the structure of the mind itself where they will not only retain their place forever, but where they will take an active part in all the subsequent mental life of the child and particularly in lifting up and assimilating new truths. If the principal quoted above understood even the elements of genetic psychology he could not have made the statement attributed to him. Unfortunately there are too many teachers who share the attitude of this principal towards the educative process and the work of the primary grades, and hence the little ones are frequently so burdened with memory loads that their minds fail to develop, and when they arrive at the high school we wonder how it is possible that such stupidity could survive eight years of school life.

THE TEACHING OF SCIENCE IN THE ELEMENTARY SCHOOL

"Do you think that lessons in elementary science can be successfully given in any grade without a laboratory?"

Elementary science teaching may be done much more effectively without a laboratory, that is, if we mean by elementary science the general knowledge of nature and its phenomena which should occupy the minds of young children in the elementary schools and which should form the preparation for dealing with physics, chemistry, geology and biology as separate subjects. Of course if by elementary science is meant the first year's work in each of these subjects as a separate branch, no one would question the utility or even the necessity of a suitable

laboratory, but such teaching, in my opinion, belongs to the secondary schools and colleges. Science teaching in the grades should begin the first day the child enters school. He should be led into a sympathetic study of nature through his observation and dramatization of the action of birds, of the flowing stream, of the trees and flowers, of the winds and rains; he should gradually grow into a knowledge of the relationships which exist between these objects and he should be led to perceive back of them the mind and heart of his Heavenly Father. Little by little, as the child's mind unfolds, he should be led into a deeper knowledge of the phenomena around him and his observation must be gradually reinforced by experiment. But for this the simpler the apparatus the better. There is danger in using elaborate apparatus too soon; it overwhelms the child and dominates him and the result is want of initiative and lack of insight. After the child has learned what he can by the use of simple tools and instruments he may be led by degrees to the use of scientific instruments of precision, such as we naturally expect to find in a well equipped laboratory. Again, it is a mistake to multiply experiments. Much better results are obtained where a single experiment is made to yield a great many different items of knowledge. This training is far better in the elementary phases of mental development than that secured by attending to a single line of results. The matter here is of such importance that it seems worth while to add an illustration suitable for work in the seventh or eighth grade.

Apparatus: a glass cylinder six inches in diameter, and three feet high, such as is sometimes used in museums for the preservation of long specimens, or still better, one made to order, in which case six inches of the top of the cylinder should be reduced to a square and ruled in inches and centimeters. A sphere of light rubber dam with wire

caging around it four inches in diameter, and a rubber tube five feet long, attached for inflating, and bearing convenient clamps, a pan, a bucket of water, and some metal weights. With this simple apparatus interesting and useful work may be provided for a class for many days.

Drop the rubber dam sphere in the cylinder and let each of the children inflate it by breathing gently into the tube. Proper care must be taken, of course, in the matter of sterilization or each child should have a suitable nipple for his own use. Next, the cylinder should be half filled with water and then the children should be required to inflate the sphere. In this way they will learn by the effort of their lungs that work must be done to overcome the pressure of the water on the outside of the sphere. Of course in this latter experiment the sphere should be weighted, otherwise it will float as soon as the children begin to inflate it. If the experiment be repeated with the cylinder full of water, the children will come to realize that the pressure varies in some direct ratio to the depth of the column of water. If, now, the weights be reduced to such an extent that when the sphere is half inflated it will begin to rise, a clamp should be placed on the tube the moment the sphere begins its ascent, and the children will see that the sphere gets larger and larger as it approaches the surface of the water and that the upward movement becomes faster and faster. From this they should be led to realize several important truths in physics, such as the relation of the apparent volume of gas to pressure, and the meaning of buoyancy as measured by the volume of water displaced. And here attention should be called to the embodiment of this principle in determining the carrying capacity of boats of various kinds. Next the children's attention should be called to buoyancy as a sort of upward or negative gravity, and

they should be taught the meaning of the minus sign as indicating measurement in an opposite direction instead of meaning, as it does for most children who come into the high school, a sign for something less than nothing.

From this as a basis the children should be led to a more exact knowledge of the forces with which they are experimenting. Thus by filling the cylinder with water to the beginning of the scale in the square portion, before inflating, they can be shown the relation of the volumes between the inflated sphere and that which appears in the square portion of the cylinder. By carrying their observations down to the lower portion of the cylinder they may be required to compare the contents of the sphere and of the cylinder with that of a cube in both cubic inches and centimeters. The mathematical drill will derive new interest because of the concrete experiments, and the study of the mathematical equations will sharpen the children's minds in observing the phenomena. In the next place the cylinder should be filled with water and placed in a pan. As the children inflate the sphere an equal volume of water will overflow. This may be measured first and then the sphere with its weights should be weighed against the water which has overflowed until the children convince themselves that the carrying power is equal to the weight of the volume of water displaced. As the partially inflated sphere ascends, the children's attention should be called to its increasing velocity, and as they are led to trace this to its cause, they should be introduced to the "accelerating force of gravity".

But physics and mathematics are not the only truths to be taught by these experiments. As the children come to realize that the work of inflating the sphere is in proportion to the pressure to be overcome, they should be led into an understanding of the work which is done by the

sun's rays in changing water into vapor under a pressure equal to thirty feet of water. They have also in their hands the explanation of the ascending vapor which forms clouds, and of the colder water coming to take the place of that which the sun has lifted up into the sky. This may be rendered visible for the children by putting a small quantity of colored particles of suitable specific gravity in the water. They can thus see the water flowing in to take the place which the sphere formerly occupied. From this the children should be led to an understanding of the generation of ocean currents and of trade winds. Many other truths in nature might be brought to the surface and correlated with those which have here been indicated, but I trust enough has been said to justify the educational principle cited above, viz., that in the grades very simple apparatus should be used for the illustration of scientific truths the full development of which belongs to widely divergent fields of science.

THE CHILD HIS OWN DRAMATIST

A STUDY DEVICE FOR THIRD AND FOURTH GRADES

Oftentimes a teacher of one of the lower grades finds her class in reading come to a sorry pass. The children read haltingly a limited number of simple stories. They are tired of these stories, they dislike them, and yet the teacher knows they have not the ability to go on to new and harder lessons. Then must be sought a device to invest the old stories with new interest.

Select a brief reading lesson which contains a dialogue between two or three characters. For instance one might take the story of "Silver Brook," on page 110 in the Second Reader of the "Religion" series. Treat as a unit the first part of the lesson which contains the conversation between the brook, the

rabbit, and the squirrel. The teacher must first choose a good reader from her class to read the lesson through the statement that Silver Brook "leaped from rock to rock down the mountainside." Then the teacher asks, "Who speaks first in this lesson?"

Child. The rabbit.

Teacher (writing "Rabbit" upon the blackboard). What are the exact words the rabbit says?

Child. What are you in such a hurry for? asked the rabbit. Stop a while and play with us.

Teacher. Oh, no! I want the exact words the rabbit says and no others.

Child (after a struggle). What are you in such a hurry for? Stop a while and play with us.

(Teacher writes these words of the rabbit next to the word, "Rabbit.")

Teacher. Who speaks next?

Child. Silver Brook.

The teacher thus continues to cull the words of the dialogue from the narrative page until she reaches Silver Brook's good-bye. Then she may suggest to the children: "Don't you suppose the rabbit and the squirrel said good-bye to the brook? What did the rabbit say?" Every class has an inventive child who can supply, "Good-bye, Silver Brook. I wish I could go with you," or something better.

Teacher. What did the squirrel say?

Child (imagining). Good-bye, little brook. Come again some day.

The dialogue then stands thus upon the blackboard:

Rabbit. What are you in such a hurry for? Stop a while and play with us.

Silver Brook. I cannot stop. I have been away a long time and I must hurry home.

Squirrel. You can't fool us. You are running away now just as fast as you can. I saw you coming out of your home in the ice cave up in the mountain this morning.

Silver Brook. Yes, I came out of the ice cave this morning, but my home is in the great wide ocean. There the waves roll in freedom and the ships spread their white wings and fly be-

fore the wind. All beautiful things come from my home and they must all go back to it.

Rabbit. If your home is so beautiful why did you leave it?

Silver Brook. That's a long story. One day the sunbeams coaxed me to go with them up into the clouds. Then the south wind carried me away over the land, over the lakes and rivers, up into the mountains. There the north wind caught me and turned me into snow crystals and I could not move all winter. Yesterday, the sunbeams found me and set me free. Good-bye, my little friends, I must hurry home.

Rabbit. Good-bye, Silver Brook. I wish I could go with you.

Squirrel. Good-bye, little brook. Come again some day.

Now, the dramatization completed, the teacher should have the children shut their books. She selects Johnny for the rabbit, Tommy for the squirrel, and Susie for the brook. The three children then read the dailogue from the blackboard. Then the teacher selects another group of three, and then another group of three, reading the dialogue several times from the blackboard.

Next the teacher must make her most important selection of three children with the dramatic instinct to really act the parts.

Let Silver Brook skip around the room singing the little song "The Stream" on page 131 if the class already knows it. If the child is too self-conscious to sing alone, let the whole class sing the song while the brook skips. Let the rabbit and the squirrel hop from different corners of the room, rabbit-and-squirrel-wise. It will not be necessary for the teacher to demonstrate the motion. The child knows how. Brook skipping, rabbit and squirrel hopping, let the three little actors come to a standstill in the front of the class and hold their conversation. The parley over, they may skip and hop away to their seats.

Now, erase the dialogue from the blackboard and let the children read it from the books, a different reader for every character. The teacher must train them to omit, "asked the rabbit," and "said Silver Brook."

As a final step the teacher may have the lesson read in its

entirety just as it is printed in the book, and it is probable that with the impetus of the interest which the dramatization has given the first part of the story, the latter part will likewise be read with spirit.

Now the children may be left to themselves with their books to make a written exercise of the lesson. The teacher should write "Rabbit," "Squirrel," and "Silver Brook," upon the blackboard and let the children fill out the dialogue upon their papers.

Written above is the whole elaborate process of the first lesson of the series which is to make the child "his own dramatist." It will be necessary for the teacher to write out the whole dialogue of other stories for several days before she feels sure that every child in her class is strong enough to make his own dialogue from a new lesson. When that day arrives, the teacher may write the names of the characters on the blackboard and leave the children to their own devices.

There are several lessons in the Second "Religion" volume which are excellent for this work. "The Three Little Milkweed Sisters" may fly around the schoolroom on their tiptoes waving their arms the while. "The Fairy's Visit" to the little fir contains a good dialogue.

The Third Reader of the "Catholic Educational Series" also offers good material. The story of "The Coward and His Wife" may be taken in fragments. Let the children work out the dialogue between Bobo and the crawfish and again between Bobo and Zan.

Again, the adaptation from Cardinal Wiseman's "Fabiola" contains conversations between Fabiola and Syra and between Fabiola and St. Agnes which are good for the written dialogue but have not so good an acting quality. The story of "William Tell," however, has spirited dialogues between William Tell and the soldier, Tell and Gessler, and Tell and his son. Here, indeed, is a story which is good for careful dramatization and acting in its entirety.

HENRIETTA F. DUNLAP.

Washington, D. C.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The new School of Ecclesiastical Music, opened this year at the University, is the outcome of a plan long contemplated of establishing a central institute for the training of organists, choir directors, and teachers of church music. Apart from extending the influence of the University among the teaching forces of the country, the project promises to be a most efficient means of realizing the desires of the Holy See in regard to the restoration of the official music of the Church.

Rev. Abel Gabert, the instructor, is a distinguished authority on Gregorian chant. He comes to the University after a successful career as director of music in the College of La Cote-Saint André, and choirmaster of the churches of Notre Dame du Travail, Paris, and St. Peter's, Neuilly-sur-Seine. He has devoted over thirty years to study under such renowned masters of the Old World as Joseph Alemany, and Alfred Rabuteau (Grand Prix de Rome, 1868). Father Gabert has also written extensively on his studies. He founded and for three years edited the Avenir de la Musique Sacrée; and is at present a contributor to the new "Revue Grégorienne Francaise" of Dom Mocqueareau.

The musical forces of the University are being co-ordinated by the new instructor and the Chapel choir has already given evidence on academic occasions of his efforts. In January he began a series of lectures on the history, development, and present state of the traditional music of the Church.

BISHOP GRIMES' APPOINTMENT

General satisfaction has been manifested over the appointment of Rt. Rev. John Grimes, Auxiliary Bishop of Syracuse, to the board of managers of the new State Agricultural College at Morrisville, Madison County. The Bishop has been for many years interested in agriculture, and the honor conferred upon him by ex-Governor White is a delicate recognition of

his already successful experience in farm management. Under his direction and development the summer home of the Cathedral Orphan Asylum, situated in the suburbs of Syracuse, has become one of the model farms of Central New York.

THE AMERICAN COLLEGE, ROME

The solemn distribution of premiums and conferring of degrees by the College of the Propaganda for the July Concursus took place in Rome, on Dec. 17, Cardinal Gotti, Prefect of the Congregation of the Propaganda, presiding. It is pleasant to note that the American College was well represented among the winners of premiums and recipients of degrees.

Some notable distinctions were: in Sacred Scripture and Dogmatic Theology, first honors and medal by Francis Keenan; in Moral Theology, first honors by G. Barry O'Toole; in Church History, medal by John Brady; in Sacred Archeology, first honors, S. Davis; in Mental Philosophy, first honors, John Heagan; in Logic, first honors, Albert McCleod; in Physics, first honors, W. Carey; in History of Philosophy, first honors by R. Brennan and John Heagan, the latter obtaining the medal. The following priests were made Doctors of Theology: Revs. Thomas Carrol, William Enright, James Grant, James Griffin, R. Hayes, William Murphy and Samuel Stritch.

CATHOLIC WOMEN IN UNIVERSITY CHAIRS

Miss Helena T. Goessman, a convert to the Church, has been appointed to a chair of English at Amherst College. Miss Goessman is a daughter of the late Professor Goessman, and a lady of fine literary tastes. She received her education at the Convent of the Sacred Heart, Elmhurst. Simultaneously with the news of her appointment came the announcement of the elevation of Mlle. André to a professorship at the Catholic Institute, Paris. Mlle. André will lecture on Dante.

Many have commented on these unusual nominations, and have ventured the view that they are without historical precedent. The fact that women held chairs in the universities of Europe before and after the Reformation seems to have been overlooked. Bologna alone records the names of Novella d'An-

drea, who occupied her father's chair of canon law, of Madonna Monzolina, who lectured on surgery, of Clotilda Tambroni, professor of Greek, of Maria Gaetana Agnesi, who succeeded her father as professor of mathematics and wrote the "Instituzioni Analitiche," and of Laura Maria Bassi, a doctor of the University, and lecturer in the College of Philosophy. Padua erected a statue in memory of its famous professor and linguist, Elena Cornaro. In short, the history of the universities of Italy and Spain afford many instances of this distinction won by women which in the present day is hailed as remarkable.

LOYOLA UNIVERSITY

An expansion of scientific courses is announced at Loyola University, Chicago, for the fall term of 1911. Upon completion of the Cudahy Building a department of engineering will be opened under the direction of Prof. J. D. Newton, now connected with the University of Kansas. Dr. Newton, who is a graduate of Cornell, was a member of the engineering corps during the Spanish war. He will superintend the equipment of the new building, which will have all modern appliances for the several courses in engineering. As dean of the department he will be assisted by a staff of professors and instructors, and by special lecturers from the manufacturing and engineering firms of Chicago.

SOUTHERN SCHOOL REMEMBERED

St. Catherine's School of Industry, Memphis, Tenn., has lately become the recipient of a unique benefaction. Brother Joseph of the leper colony of Molokai, an associate of Father Damien, has transferred to the institution the rights to his pension as a veteran of the Civil War. It is said that the donation represents the accumulation of thirty years.

Brother Joseph, Ira B. Dutton in the world, had attained to the rank of captain in the army at the time of his retirement. While studying for the Episcopalian ministry he was converted to the Church. His gift to St. Catherine's of all his worldly goods is an inspiring example of Catholic charity.

UNIVERSITY STUDENTS IN EUROPE

The enumeration of university students in Belgium is the largest in comparison to population of any European country. William E. Curtis, an American journalist now traveling on the continent, writes to the Chicago Record-Herald that the latest returns show this conclusively. Belgium leads all the other countries with 82 students for every 100,000 inhabitants; Norway comes next with 77, Germany 57, Austria 56, Italy 51, France 48, England 32, and Russia 10. "There is," he says, "no way of instituting a comparison with the United States because we have no university standard."

APPEAL FOR TEACHERS

The Sisters of the Incarnate Word have requested the Catholic Extension Society to make a general appeal for candidates for their order. These Sisters conduct Extension Schools in Texas and New Mexico and, like all our teaching communities, are sorely in need of novices. Their order, founded by the Venerable Jeanne Cheyard de Matel in 1633, was established in this country in 1854, at Brownsville, Texas. The education of youth is one of its principal aims. This appeal for teachers in the rapidly growing school system of our western country deserves generous publicity, and should meet with many responses.

A CATHOLIC EVENING SCHOOL

The evening school established this winter by the Young Men's Catholic Association at its Boston Headquarters ought to be a successful enterprise. The courses offered to ambitious young men are both varied and practical. They aim to prepare candidates for the civil service, for careers as journalists, stenographers, and salesmen. It is reported that the classes are already well attended, and the project promises to be an established educational institution of the future.

BEQUESTS TO CATHOLIC INSTITUTIONS

By the will of the late Rev. Thomas S. Keating, of Ottawa, Ill., many Catholic educational institutions receive generous bequests. To the Boy's School of St. Columbia's Parish, Ot-

tawa, which was founded by Father Keating, he leaves $6,000; to St. Mary's Seminary, Perryville, Ohio, $1,000; to Mt. St. Mary's College, Emmitsburg, Md., $1,000; and to the Catholic University, $1,000.

The University has recently come into possession of $5,000 from the will of Mrs. Ann T. Yarnall of Philadelphia, who died in 1886.

A. O. H. SCHOLARSHIP FOR THE DISTRICT OF COLUMBIA

In conformity with the general movement of the Ancient Order of Hibernians throughout the country, the divisions of the organization in the District of Columbia have decided to establish a scholarship at the Catholic University, to be available in October, 1911. The details of the foundation are at present under discussion in the five local branches. The Central Body will eventually determine the qualifications of the applicants for the scholarship, and settle the condition attached to its acceptance. It will be open to residents of the District of Columbia.

WINTER COURSE OF PUBLIC LECTURES

The Winter Course of Public Lectures was inaugurated by Very Rev. A. P. Doyle, C. S. P., on Jan. 5, with the Father Matthew Lecture on "The Catholic Church and the Prohibition Movement." On Jan. 12, Professor David M. Robinson, Ph. D., of Johns Hopkins University, gave an illustrated lecture on "The Ruined Cities of Asia Minor." On Jan. 19, Mr. George F. Bowerman spoke on "The Work of the Public Library in the District of Columbia." On Jan. 26, the second Father Matthew Lecture was delivered by Rev. Peter J. O'Callaghan, C. S. P., on "The Power of Example in Temperance Reform."

The remainder of the program is as follows:

Feb. 2.—"Socialism: An Interpretation," by Rev. William J. Kerby, Ph. D.

Feb. 9.—"Is the State a Divine Institution," by Rev. James J. Fox, S. T. D.

Feb. 16.—"Medieval Guilds and Education," by Rev. E. A. Pace, S. T. D.

Feb. 22.—"George Washington," by Mr. Charles H. McCarthy, Ph. D.

Mar. 2.—"Economic Significance of Socialism," by Mr. Frank O'Hara, Ph. D.

Mar. 9.—"Moral Aspect of Social Problems," by Rev. John W. Melody, S. T. D.

Mar. 16.—"The Doctrine of the Fathers on Private Property," by Very Rev. Charles F. Aiken, S. T. D.

Mar. 23.—"The Materialistic Interpretation of Early Christian History," by Rev. P. J. Healy, S. T. D.

Mar. 30.—"Communistic Societies in America," by Mr. Charles H. McCarthy, Ph. D.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

Education, How Old the New, James J. Walsh, M. D. New York, Fordham University Press, 1910, pp VIII, 459.

As a result of historical study, many distorted notions concerning earlier periods have been swept aside. The wholesale charge of ignorance made against antiquity simply shows how deep an ignorance still survives in spite of modern enlightenment. One explanation of this survival is doubtless to be found in the fact that while the older and grosser misrepresentations have been spread abroad in popular form, the statement of truth is too often confined to documents or scholarly publications of which the public at large knows nothing. It is consequently no small service that the student of history renders when he places at the disposal of the general reader any facts that offset current erroneous impressions.

In the present volume, Dr. Walsh brings together a number of lectures and addresses delivered on various occasions to audiences composed of teachers or students. As its title indicates, the book deals with educational subjects and these it treats from the historical view-point. It is not a text-book in the history of education, but it presents certain important phases in that history with greater fulness and justice than is

usually found in technical works. There is much interesting material about the teaching of science in the ancient and medieval universities, the industrial schools (gilds) of the Middle Ages, the education of women and the history of medicine. The obvious conclusion to be drawn from the facts is that in the olden time men were as zealous in the pursuit of knowledge as they are now. They devised methods of research, made discoveries, applied their results to practical purposes, and built up institutions to continue their work. It is not of course denied that science has progressed in the modern period, but it is clearly shown that this progress was made possible by what the earlier investigators achieved.

For the student of the history of education, the chapter entitled "Origins in American Education," has a special value as it contains an account of university foundations and scientific development in Mexico and South America. Until quite recently, the average citizen of the United States knew little more of Latin America than what he found on the map. As for education in those "benighted" countries, it was never deemed worthy of mention in any up-to-date book on educational history. But, as the author remarks, "truth is coming to her own at last, and it is in the history of education particularly that advances are being made which change the whole aspect of the significance of history during the past 350 years." The same might well be said of the entire past.

EDWARD A. PACE.

Simple Catechism Lessons, by Dom Lambert Nolle, O. S. B., of Erdington Abbey. London, The Catholic Truth Society, 1910, pp. 211.

In this little book the Sub-Prior of Erdington Abbey has rendered a signal service to catechists the world over. Those who have learned to know and appreciate his "Catechist and the Infant School" will find in the ninety-six sketches of simple catechetical lessons contained in the present volume a further development of the work outlined in the previous book. The aim of the Simple Catechism Lessons is to aid the catechist in

preparing the children for their first confession and confirmation. The material is arranged for a two years course.

One of the fundamental principles running through this work is that the children must be properly prepared before they undertake to memorize the answers to the catechism questions. The author tells us in his preface: "In the case of children over six or seven years of age who have not received any previous instruction, the lessons ought not to be taken in the order in which they stand in the book. They ought first to receive a kind of preliminary course on the Apostles' Creed, the Our Father and the Hail Mary. A list of lessons chosen for this purpose will be found after the table of contents. It will be better for these children not to make them learn the catechism questions during the preliminary course, but only the text of the prayers." The same principle is embodied in each of the lessons, as may be seen from the following statement of the author: "The grouping of questions in some lessons has been influenced by a desire not to introduce more than three new questions in each lesson. The repetition of former questions may appear to some pedantical and wearisome, but it is done for a fixed purpose. It is not merely a constant reminder to young catechists of the necessity of repetition, and a lesson to the children that they do not merely learn for the next day or week; the questions repeated are meant to bring before the children the known truths, which are the starting-point for new ones."

A second important principle embodied in this work is to be found in the systematic way in which the catechist proceeds to elicit a series of statements from the pupil which lead up naturally and directly to the catechism question and its answer. "The sketches given in this book are not model lessons but helps and hints for catechists. The short sentences are suggestions for the preparation of the lessons, and they may be elicited from the children at the repetition by means of simple questions. They might with advantage be repeated several times before the catechism question is asked. Many of the sentences require further explanation according to the character of the class."

Father Nolle, in accordance with the Munich method, proceeds to the application after the children have learned the questions and answers of the catechism. He adds: "Before the application is taken, the lesson, or at least the answers of the catechism, ought to be repeated until the latter are well known. The repetition of the answers will give a rest to the minds of the children so that they can better follow the application. The Biblical examples and Biblical pictures will have the same effect besides illustrating the doctrine. Biblical examples seem preferable to others; they can be found more easily, they give more scope to the teacher's talent for narration, and they are more efficacious than others in moving the will of the pupils, being inspired by the Holy Spirit for our instruction and edification. The application deserves special attention, because it ought to represent the practical result of the lesson."

This book should be in the hands of every catechist. And while he may not be able at present to follow it literally, since our official catechism differs from that used in England, still he will find abundant suggestion in it for the preparation of his lessons and he will learn more of the theory of catechising from its embodiment in this little book than he would from many volumes of pure theory.

THOMAS EDWARD SHIELDS.

The Administration of Public Education in the United States, by Samuel Train Dutton, A. M., and David Snedden, Ph. D., New York, The Macmillan Company, 1908, cloth, viii-559, 12°, $1.75 net.

This book contains a vast store of vital information well arranged in good readable type with the paragraph headings in bold type which renders it very convenient for reference. It contains a good index and a valuable bibliography of the subjects treated. For the most part the subjects handled are treated in a broad scholarly manner. And many valuable suggestions may be gleaned from the pages of this book. Nicholas Murray Butler in the Preface draws a very sharp distinction between public and governmental education. "The true test,

in the American system, of a public institution or activity is the purpose which it serves, and not the form of its control or the source of its financial support. That is public which springs from the public and serves the public; and that is governmental which springs from the government and is administered by the government. In other words, the sphere of public activity is larger than that of the governmental activity."

Every educator in this country should bear this distinction in mind. In its light, the Catholic school system, with the wonderful work that it is accomplishing, is in the highest sense public and should be regarded by all the people as public. There is another passage in this same Preface that should help make the public realize what the Catholic school system stands for. "Few things in American history are more impressive than the devotion of the American people to education and their sincere belief in its efficacy as an agency of moral and intellectual regeneration. This devotion and this belief are at times almost heroic and at times almost pathetic." Who in this country have made sacrifices for education comparable to those made by our Catholics, who, in addition to bearing their share of the burden of state education, have voluntarily built up and supported their own vast educational system? Mr. Butler continues: "To enter the teaching profession as a life career is, in a vast majority of cases, consciously to devote oneself to a missionary undertaking without hope of adequate material reward." If this be true of the salaried teachers in our public schools, what of the members of our teaching communities, who bind themselves to a life of poverty that they may more effectively serve God and country in the work of Christian education?

After the perusal of this Preface, it is with a shock of disappointment that one reads in the introductory chapter by the authors the following paragraph: "The reasons for the retarded movement at the beginning and the accelerated progress made in the last decade should always be kept in mind. Where the Church has dominated the schools, there has been no quick and adequate response to the world's demands, political, industrial, social." This same tendency to attribute all the modern progress to State control of education, and all the back-

wardness of former times to the control of the Church, mars many a page of the recent literature of education. From such men as the authors of this book we have a right to expect better things. The progress in the material equipment of the schools is clearly due to the increased wealth of the community, and in other respects it is evident to all that the state schools have failed to develop moral fibre and this failure has been followed by an unheard of increase in juvenile crime. Until the State schools have proven their efficiency to deal with this problem, which is of prime importance to good citizenship, modesty would be very becoming to the champions of State education.

THOMAS EDWARD SHIELDS.

Henderson, Ernest Norton, Ph. D., A Text-Book of the Principles of Education, New York, The Macmillan Company, 1910, pp. XXIV+ 593. 12°. cloth. $1.75 net.

The student of education will readily comprehend the scope of this work from the following passages taken from the Preface: "In the following pages I have endeavored to present in a systematic way the outlines of a theory of education from the point of view of evolution." And again, "The book is itself the result of the gradual evolution during the past ten years of an attempt on my part to treat the principles of education as an application of a concept of evolution. It began with the endeavor to draw together three significant biological facts: reproduction, the helpless period of infancy, and the lack of inheritance, at least to any appreciable degree, of acquired characters." The book is a fair sample of the trend of modern education in the public school system of our country.

Miller, Irving Elgar, Ph. D., The Psychology of Thinking, New York, The Macmillan Company, 1909, pp. XXV+ 303. 12°. $1.25 net.

This volume represents an attempt to treat the subject from the biological point of view. Stress is laid particularly on the functional and dynamic aspects of the mental processes. "The attempt has been made to show the actual working of the mind as it struggles with problems in the concrete life of the individual, the significance of the mental processes when they are brought to bear upon these problems, and particularly the growth in control over the forces of the world and of life that

comes through the development and perfection of the higher psychical processes which we designate under the head of thinking. In this discussion the emphasis falls on the psychological rather than the logical aspects."

Report of the Commissioner of Education for the Year Ended June 30, 1910. Vol. 1. Washington, Government Printing Office, 1910. Pp. VIII, 662.

In his Introduction to the Report the Commissioner selects for special notice some developments of the past year which are of interest to all educators as showing the main tendencies in the public school system. One of the most significant is the concentration of state institutions under a single board of control in each state. This movement is chiefly noticeable in the South and West—the sections in which the state university is maintained as an integral part of the system. While it is admitted that this scheme offers certain advantages, it is also pointed out that the states should avoid "any provision which should hamper it as regards the getting of first-rate men for its teaching body and first-rate students for its student body * * * if the institution in question is to have the continued respect and confidence of the state and continue to be an effective servant of the state." One might add, of course, that as such boards of control are appointive, their organization and work may be subject to influences that are not exclusively educational. There is the further need of adjusting academic and administrative functions, and, as the Commissioner remarks in a subsequent paragraph, "no state which has come to expect its schools to be guided and inspired by the highest academic influences will be content to give up that advantage for a system of merely bureaucratic control."

Another phase of the situation which affects the entire system is the relation that exists between its component parts. Although a good deal has been accomplished of late years in the matter of co-ordination, much remains to be done. In particular the relation of the high school to the college and the university is as yet far from satisfactory. The whole question of college entrance requirements has reached the acute stage. "Irritation naturally arises when high school men discover

that this or that specific entrance requirement is the result of a compromise between rival departments of a given college or university, in which departmental aspirations rather than the essential requirements of secondary education have been the sole consideration; or when it is found that some other requirement insists upon the preparation of students for the pursuit of a given subject in college, when, under an elective system, great numbers of students never pursue that subject in college." It would thus seem that the elective system, at least in its extreme form, tends to make co-ordination more difficult.

An essential department of educational work is noticed under the heading, "Religious and Ethical Education." As is well known, this has called forth recently a number of movements and a considerable literature. But if the results are to be estimated by the space allowed them in the Report—barely five pages—they are not encouraging. It is just possible that the problem of moral and religious instruction gives rise to difficulties no less serious than those which confront the schools in other respects and which are so frankly pointed out in the Introduction.

EDWARD A. PACE.

WORDS OF ENCOURAGEMENT

The proposal to establish this Review was cordially welcomed on all sides and the words of endorsement contained in many letters from widely distant parts of the world encouraged the editors to proceed with the undertaking. It is now a pleasant duty to publish some of these letters both in recognition to the writers and as showing how generally the need of such a publication was felt.

It will be quite a pleasure to do anything within my power to make the proposed Review a complete success. * * * As regards its scope, I would wish it to embrace everything that may serve to illustrate the life of the Church, present and past. *Truth* and *charity* might be its motto. The Church's work may be defined enlightenment in action combined with charity in action. Anything that you do to set the Church in her true light before the public will be a great boon to us in Australia. The proposed ten issues and price will suit admirably. You ought to have 1,000 subscribers from Australia and New Zealand. * * * Put me down as a subscriber. I would be happy also to subscribe for the Catholic University Bulletin.

Yours very faithfully,

✠ Patrick F. Cardinal Moran,
Archbishop of Sydney, Australia.

The Bishops of the Province of Westminster at their meeting last Thursday desired to unite with me in expressing their interest in your forthcoming Catholic Educational Review. We feel sure that such a publication will be of great service to the whole Catholic English speaking world and we cordially wish the project success. * * *

✠ Francis, Archbishop of Westminster.

---

* * * I have been informed by a regular reader of the Catholic University Bulletin that many important pedagogical questions have been competently treated in its pages and I am aware that Catholics in the United States are earnestly en-

deavoring to raise the educational standard to its proper degree of perfection and efficacy. * * * I therefore beg to approve of the plan to publish, under the auspices of the University, a Catholic Educational Review and to offer my best wishes for its happy realization.

✠ L. N., Archbishop of Quebec.

I am delighted to learn that our University is going to issue an educational review. The need of such a discussion of the educational work of our country and of the world is manifest, and I am confident that there is no other authority so well fitted for this delicate and important task as is our University. God bless and prosper the undertaking. Count me as one of its practical friends.

✠ John J. Keane,
Archbishop of Dubuque.

You may put me down as a subscriber to the Catholic Educational Review which the University contemplates publishing, and you may count upon my earnest efforts to make it known and appreciated in the educational institutions of my diocese. It is a happy inspiration and it is destined to supply a need which has long been felt in our educational system. Whilst heartily congratulating the University upon this new and praiseworthy undertaking, I extend my most sincere wishes for its success.

✠ James H. Blenk,
Archbishop of New Orleans.

Votre projet de publier, à l'Université, un périodique spécial, où seront traités avec compétence tous les graves problèmes que posent l'instruction et l'éducation catholiques, ne peut manquer de réunir tous les suffrages. L'école, à tous ses degrés, devient de plus en plus le point de mire de tous les *tirailleurs,* bons ou mauvais. Les ennemis du Christ ont juré de s'empaser de l'enfance et de la jeunesse. Il faut défendre ces chères âmes, et mettre au service de la bonne éducation toutes les forces vives de l'Eglise.

Une Université, comme la vôtre, c'est un arsenal où tous le bons combatants doivent trouver les armes qu'il faut. La publication projetée vous aidera à remplir efficacement ce très beau rôle. Elle sera donc bien accueillie; il n'est pas un vrai catholique qui ne se réjouisse d'un si généreux effort pour servir une cause sacrée entre toutes.

Votre *avant-programme,* que je viens de lire, me dispense de vous suggérer quoi que ce soit. On a bien mûri le projet, on oriente l'entreprise avec une vue très nette du but à atteindre, et, sans doute, les ouvriers ne manqueront pas pour la mener a bien.

Vous pouvez, dès maintenant, me compter comme l'un de vos lecteurs fidèles. Je prie Dieu de bénir le zèle qui a inspiré cette belle iniative, et de grand coeur je forme des voeux pour son heureuse réalisation.

✠ P. E. Roy,
Auxiliary Bishop of Quebec.

I welcome the issuing of an Educational Review with great hopes for its utility to our Catholic teachers. That the Catholic University of America should assume the responsibility of editing such a Review is a voucher for the sound scholarship and correct doctrine of the publication and for the practical usefulness to Catholic schools of its contents. You may quote me as heartily in favor of such publication and make every teaching community of my diocese, both Brothers and Sisters, aware of the fact that it is my desire that they avail themselves of this new source of inspiration and efficiency to strengthen and broaden their educational work.

✠ Camillus P. Maes,
Bishop of Covington.

I am pleased to learn that you intend to bring out a periodical for the purpose of furthering the work of Catholic education. I wish your undertaking every success and sincerely hope that your new publication may serve the cause of Catholic education both in Europe and America.

✠ James Browne,
Bishop of Ferns, Ireland.

The idea of publishing a review with the special object of furthering the work of Catholic education will, in my humble opinion, meet with universal approbation, at least among Catholics.

We have here, in the Province of Quebec, published in French, such a periodical which has done in the past and is still doing a great deal of good. Our Catholic teachers look to it with eagerness, as they are sure to find therein, week after week, valuable information and directions as to how they may secure the best results in their work and the management of their schools.

Your intended review has a still higher scope which reaches far beyond the limits of the ordinary school house with its teachers and pupils. If properly controlled and always kept within the radius of Catholic unerring dogma and general discipline of the Church, the review, along with many other Catholic agencies, will go far to make for a better understanding and a higher appreciation of the esthetic soundness of Catholic principles and methods in education. The happy day, when such an enterprise, so useful and far-reaching in its consequences, has proved a reality, I hail in advance with a deep sense of satisfaction, and I beg the favor of having my name placed on the list of your subscribers to the forthcoming review.

✠ Paul, Bishop of Sherbrooke, Canada.

I will be glad to do anything I can to promote the publication of a Catholic Educational Review and will encourage it to the best of my power. I hope that it will be made more practical than some of our educational reviews and that it will be in a special manner a benefit to the grammar department of our schools. The teachers feel the need of practical help rather than mere theories.

✠ Thomas J. Conaty,
Bishop of Monterey and Los Angeles.

I believe your Review will render great service to genuine education.

✠ Patrick O'Donnell,
Bishop of Raphoe, Ireland.

You may put me down as a subscriber for the Catholic Educational Review which you are about to issue. I wish the undertaking success from the start.

✠ Edward P. Allen,
Bishop of Mobile.

I am very glad to learn that the Catholic University has undertaken the publication of a Catholic Educational Review. It will certainly fill a long-felt want, to use a hackneyed expression, and there can be no doubt whatever concerning the utility of an educational review edited by the competent men of the University. I wish you complete success in the undertaking.

✠ M. J. Hoban,
Bishop of Scranton.

I believe such a work as The Catholic Educational Review is needed and that the University can make it a success. I am glad to give you my name as a subscriber.

✠ E. A. Garvey,
Bishop of Altoona.

In answer to your announcement of the forthcoming Educational Review, I would say that I heartily welcome your publication and it shall be a pleasure for me to recommend it to the priests and teachers working within the diocese.

✠ A. F. Schinner,
Bishop of Superior.

I am directed by the Bishop of Salford to thank you for the announcement you so kindly sent him of the proposed review in the interests of Catholic education. Needless to say, his Lordship will do all he possibly can to contribute to its success. It occurs to him that it would be well to have correspondents in various dioceses, and should you care to avail yourself of this suggestion, he would be pleased to nominate an expert on the subject from this diocese.

✠ Joseph Lomax,
Secretary.

I heartily endorse your project of establishing a periodical for furthering the work of Catholic education and would suggest that a special department of the Review should be given to a thorough study and discussion of the most effective methods of imparting instruction in Christian Doctrine.

✠ Alexander MacDonald,
Bishop of Victoria.

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The Catholic Educational Review

MARCH, 1911

SOURCES OF THE HISTORY OF EDUCATION

History, like every other study, has its history. Like every other department of human science and literature, it has undergone differentiation and development in the changing conditions of human life and the modified aspirations of the human mind. At first, history—primitive history, as we are accustomed to call it—was epic or heroic, that is to say, it was interested in great deeds or in great men and their actions. To this succeeded the political conception of history, namely, that of the historian interested primarily in political institutions, and intent on inculcating political lessons. Scarcely distinguishable from the political is the didactic moral conception of history as the narration of events for the purpose of illustrating and enforcing moral truths. Next in succession appeared the conception of history as the study of institutions and the investigation of facts for the purpose of discovering and formulating the laws of social, political, industrial, intellectual and religious progress. In this last phase, a comparatively modern phase, historical enquiry is less concerned with external events and devotes more attention to the rise, development and various vicissitudes of ideas, principles, opinions and customs. For the last hundred years, the study of history has been dominated by the conviction that the human race is one vast organic unit, an organization of individuals socially dependent on one another. The task of as-

certaining and describing facts still remains, and, indeed, must remain always, a most important part of the duty of the historian. The deeper interest, however, lies, not in the facts, but in the ideas and principles which they represent. When we study the historical epoch dominated by a Caesar, a Charlemagne, or a Napoleon, we realize, it is true, the importance of verifying historical and biographical data, of ascertaining the truth in regard to the events and incidents in which these great men figured. But, the modern student of history realizes that what is of greater importance than the verification of facts is the study of the character of these men, and the adequate appreciation of the personal factor which made Rome a world-power, reorganized the world of Western Europe in the Middle Ages, or reconstructed the political system of France. We are still interested in the events that happened at Marathon and at Lepanto; we still admire the heroism and chivalry for which they stand. But we are even more interested in the effect which the bravery of the soldiers of Miltiades and the chivalry of the followers of Don John of Austria had on the course of European civilization and culture. We have learned to judge and to value events in their relation to ideas. "Facts," wrote Macauley, "are the mere dross of history. It is from the abstract truth which interpenetrates them, and lies latent among them like gold in the ore, that the mass derives its value."[1]

In consequence of the shifting of historical interest from facts to ideas, the history of philosophy and the history of education have come into greater prominence in the curriculum of contemporary education. It is realized today more than ever before that, if the events of general history are to be interpreted adequately and scientifically, account must be taken of the great systems of thought, which contributed more effectively than did

[1] *Works*, V., 131.

the so-called decisive battles of history to shape the destinies of the world. He was a profound thinker as well as an accomplished historian who wrote "The philosophers have always been those who lighted the paths which the generations of men have trodden."[2] It is realized also that we must study systems of philosophy, not only in the formal presentations which they received at the hands of their founders, but also in the practical applications to which they were put by educators and those who devised educational reforms. For, as it scarcely admits of denial that education always and everywhere depends more or less consciously on some system of philosophy for its inspiration, it is equally undeniable that then only does a philosophy become a universal cultural force when it penetrates an educational method and becomes the inspiration of an educational system.

If we turn from history as a science to historical polemics we shall find a striking confirmation of the truth of these reflections in a fact which is easily observed in the trend of contemporary religious literature. A generation ago, the chief sources from which objections to Catholicism were drawn were the dogmatic system of the Church and her external life as an institution for the salvation of souls. Her dogmatic definitions were made the object of attack by rationalistic writers; her career in European politics was cited by the popular pamphleteer as proof that one cannot at the same time be true to one's country and faithful to the Catholic creed; the lives of the popes were brought into the discussion and one was more or less irrelevantly challenged to reconcile the conduct of eminent ecclesiastics with the Church's claims to sanctity. Today, the brunt of the attack is directed against the Church's career as an educator. Vague ideas are entertained as to what she should have done for the intellectual as well as the spiritual uplift of the race, and

[2]Cesare Cantú, *Storia universale*, Documenti Vol. II, N. VII, p. 295.

very definite adverse criticisms are pronounced on her career as the teacher of the nations. Wherever the history of education is taught, statements, either wholly false or only partly true, are repeated on the authority of some popular writer, and teacher as well as pupil too often rely on the unsupported assertion of some mere compiler, who has little or no acquaintance with the original literature of his subject. In the more noisy world of controversy the lesson of the classroom and the paragraph of the text-book furnish material for accusation and denunciation, so that there has been created a very definite state of mind hostile to Christian education, to such an extent that, to some, at least, there seems to be an organized conspiracy against the truth.

A glance at the manuals most commonly used in teaching the history of education will convince even the most indifferent that nowhere is educational reform so sadly needed as in the department of the history of education. In spite of the progress education has made along the lines of historical study, Mill's advice is as pertinent today as it was in his time: "There is no part of our knowledge which it is more useful to obtain at first hand—to go to the fountain-head for—than our knowledge of history."[3] Perhaps the most widely read of all the popular manuals of the History of Education is, or was until recently, Compayré's *History of Pedagogy*.[4] The inadequacy of this manual has been so frequently pointed out, and its unfairness has become so notorious that its prestige has been considerably diminished even in the eyes of non-Catholic educators. When one reads an assertion such as the following: "In its origin, the primary school is the child of Protestantism and its

[3] J. S. Mill, *Inaugural Address*, p. 36, quoted by Lord Acton, A Lecture on the Study of History (Lond., 1895), p. 109.

[4] *The History of Pedagogy*, by Gabriel Compayré, transl. by W. H. Payne, Boston, 1886.

cradle was the Reformation,"[5] one fairly gasps at the audacity of the thing and cannot help recalling Newman's sharp reprimand "Not a man in Europe now, who bravely talks against the Church, but owes it to the Church that he can talk at all."[6] Compayré, however, is not the only offender. Professor Painter, for example, in his *History of Education,* makes the misleading statement that "Latin, the language of the Church, was made the basis of education (in the monastic schools) to the universal neglect of the mother tongue."[7] The same writer sums up the history of medieval education by saying: "It (education) was unworthily enslaved to other interests, and both in theory and in practice, it showed its servile condition."[8] In his treatment of the Jesuits as educators he constantly confounds the rules formulated for the training of novices in the society with those intended for the direction of lay students; for instance, "The will of everyone will identify itself with the will of the superior, which is to be respected and followed as the will of Christ."[9]

Another popular manual is *The History of Modern Education* by Samuel G. Williams.[10] The writer of this work is evidently inclined to treat the Jesuit educators with the utmost fairness; yet he surely exaggerates when he says that the Jesuit teachers "were mostly novices of the order, with a much smaller number of the fully professed brothers,"[11] and the history of Jesuit achievement is certainly against the truth of his assertion that "orig-

[5] *Op. cit.,* p. 112.

[6] *Historical Sketches,* III, 109.

[7] *A History of Education* by F. V. N. Painter, p. 100. This volume is one of the *International Education Series,* New York, latest reprint, 1902.

[8] *Op. cit.,* p. 117.

[9] *Op. cit.,* p. 170.

[10] *The History of Modern Education* by Samuel G. Williams, Syracuse, N. Y., third ed., 1899.

[11] *Op. Cit.,* p. 115.

inality or independence of thought was no part of their [the Jesuits'] object, nor was it encouraged.'"[12] Professor Seeley, in his *History of Education,* devotes special attention to the medieval educators, and his effort to do justice to them is perfectly evident. It is, therefore, regrettable that he should conclude his summary of the educational progress of the Middle Ages with the sentence: "The Middle Ages contributed but little to science, and progress was seriously checked by the antagonism of the Church to scientific investigation'"[13]—an assertion which is all the more harmful because it is sustained by a superficial, though not by a thorough, examination of the facts in the case. When he comes to speak of the Jesuits, he falls into the usual mistake of confounding the regulations for the internal government of the society with the rules set down for the training of lay pupils. "They [the Jesuits] were justified in making no attempt to reach the masses by the instructions of their founder in his 'Constitutions' in the following words: 'None of those who are employed in domestic service on account of the society ought to learn to read or write, or, if they know these arts, to learn more of them. They shall not be instructed without the consent of the General.' "[14] Payne in his *Lectures on the History of Education* furnishes instances of the same misunderstanding. For example: "Entire, unreasoning, slavish obedience was not merely praised as an abstract virtue, but practically insisted on, and, indeed, secured by ordinary and extraordinary means."[15]

It is not proposed to give here a circumstantial denial or a detailed refutation of assertions such as those which have been quoted. The work has been done more than

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[12] *Op. cit.*, 114.

[13] *History of Education* by Levi Seeley, Ph. D., New York, 1899, p. 147.

[14] *Op. cit.*, p. 185.

[15] *Works* of Joseph Payne, London, 1892, Vol. II, p. 46.

once.[16] It is our present purpose merely to call attention to the lack of scholarliness which these assertions reveal, and to point out the more reliable method which the future historian of education must follow in dealing with the attitude of the Catholic Church towards educational work and educational progress.

A careful examination of the manuals referred to will reveal to any fair-minded critic the fact that they have been compiled, as far, at least, as those portions are concerned which deal with Catholic topics, not from primary sources, but from secondary, and too frequently from unreliable and prejudiced authorities. There is, as we shall see, a vast treasure of original material—educational treatises by patristic and scholastic writers, medieval chronicles and descriptions of schoolwork, decisions of councils, decrees of Popes, pastoral letters of bishops—all of which is neglected by the compiler of the popular manual, who is content to set before his English or American reader the unsupported assertion of some anti-clerical French *Savant* or anti-ecclesiastical German *Gelehrter*. Mr. W. H. Payne, for example, believes that M. Compayré's book "represents very nearly the ideal of the treatise that is needed by the teaching profession of this country,"[17] and Professor Painter finds his ideal in Raumer's *History,* a work which is notoriously unfair to Catholics.[18] There would be less misrepresentation if we had a work that would treat the patristic age, the era of monastic schools and the later medieval period in the way Professor Monroe's *Source Book* has dealt with the Greek and Roman periods;[19]

[16] Brother Azarias, *Essays Educational*, Chicago, 1896; Hughes, *Loyola and the Educational System of the Jesuits*, New York, 1892; Magevney in *Amer. Cath. Quarterly Review*, Oct., 1898, reprinted by *Pedagogical Truth Library*, New York; Schwickerath, *Jesuit Education*, St. Louis, 1903.

[17] Compayré's *Hist. of Pedagogy*, Preface, p. VI.

[18] *Geschichte der Pädagogik*, 4 vols., 3 ed., Gütersloh, 1880.

[19] *Source Book of the History of Education for the Greek and Roman Periods*, by Paul Monroe, Ph. D., New York, 1902.

that is to say, a work which would go to the original sources and furnish specimens of the writings of the Fathers and the Schoolmen, present an intelligent analysis of the "Plans of Studies" of the religious orders, quote medieval descriptions of school life, and in this way afford the student an opportunity of viewing the facts, not through the prejudiced medium of a second-hand presentation, but in the light of events which were contemporary, and in their proper historical setting. Why should one take the verdict of a Compayré or a Raumer when there is so much first-hand material available? It is not, of course, expected that the compiler of a manual should emulate the great investigators and editors of manuscripts, Baluze, d'Achéry, Cardinal Mai, Muratori and others; it is, however, expected that he should utilize the materials which they have collected and edited, and apply to the study of education in early Christian and medieval times the method which is recognized as the only method permissible in dealing with the Greco-Roman and the modern epochs. Until one has, so to speak, lived in the atmosphere of a historical period, and become familiar with its ideals, its aims, its purposes, its aspirations, one cannot be considered competent to present a true picture of its educational work. "I cannot help wishing," writes Maitland, "that the reader who has formed his idea of the dark ages only from popular writers—I do not mean those who have written professedly on the subject—could be at once fairly thrown back into the midst of them, I cannot help thinking that he would feel very much as I did the first time I found myself in a foreign country."[20]

The task of "throwing oneself into the midst" of a historical epoch is no longer impossible. It may be difficult; nevertheless, the modern conception of the historian's duty renders it imperative on him to take the retrospec-

[20] *The Dark Ages*, 5th ed., London, 1890.

tive leap, to go back and live, for a time, in the epoch which he undertakes to describe. The early Christian era and the age of monasticism are so far removed from our own time in manners, customs, ideals and modes of thought that no historian, least of all, the historian of education, can afford to neglect original sources if he seriously intends to rid his mind of preconceived notions and to judge the shortcomings, faults and seeming absurdities of those ages, not by the standard of modern ideas, but by the standard which prevailed in those times. He will not, for example, condemn the monastic teachers for their apparent neglect of the mother-tongue if he is familiar with the circumstances which conditioned educational work in the monasteries. He will not attribute to the discouraging influence of the Church the neglect of scientific study if he knows, as he should know, that, in the age of which he is speaking, there were other and more immediate causes productive of indifference in matters scientific.

The present article is a plea for a more thorough exploitation of the original sources of educational history in the early Christian and medieval times. And what a wealth of material there is! For the early Christian period, from the first century to the fifth, we have the writings of the Greek and Latin Fathers,[21] the imperial regulations, especially the *Theodosian Codex* which governed the first Christian schools[22], and, scattered through the great Bollandist Collection[23], sketches descriptive of school life and educational work. For the history of the monastic schools, from the fifth century to the ninth, we

[21]Migne, *Patrologia Latina*, 221 vols., Paris, 1844-1864—the first 60 vols. contain much educational material for what is known as the Patristic Age—*Patrologia Græca*, 161 vols., Paris, 1857-1886.

[22]*Corpus Juris Antejustiniani* edd. Böckingius et alii, Bonn, 1837, ff., Vols. II and III.

[23]*Acta Sanctorum*, etc., collegg, Bollandius et alii, Antwerp, Brussels, Paris, 1643, ff.

have the rules of the great monastic founders, Basil, Cassian, Benedict, etc.[24] For the history of the Carolingian Schools, in the eighth and ninth centuries, we have the Capitularies of Charlemagne and his successors and the letters and educational writings of Alcuin, Rhabanus and others.[25] For the tenth century we have the works of the celebrated teacher Gerbert, afterwards Pope Sylvester II.[26] For the eleventh and twelfth centuries we have the works of Abelard, Hugh of St. Victor and John of Salisbury.[27] For the thirteenth century we have abundance of educational material, for instance the famous treatise *De Disciplina Scholarium;*[28] the treatise *On the Training of Princes,* at one time attributed to St. Thomas but now recognized as the work of William Pérault, who died in 1275;[29] the work, *De Regimine Principum,* by Giles of Rome,[30] and the writings of Roger Bacon.[31] In the works of John Gerson we have several important treatises on education showing the condition of the schools in the fourteenth century.[32] For the history of the universities in the Middle Ages we have the late Father Denifle's monumental work, a collection of documents referring to the University of Paris, and similar collections referring

[24]Basil, *apud* Migne, *Patr. Græca,* XXIX, XXXII; Cassian, *Patr. Lat.,* XLIX, L; Benedict, *ibid.,* LXVI; *Regula Sti. Caesarii, ibid.,* LXVII, etc.

[25]*Capitularia Regum Francorum.* ed. Baluze, Paris, 1677, 2nd ed., 1780, reprinted in Mansi's *Collectio Amplissima Conciliorum,* Vols. XI ff.; *Alcuini Opera,* Migne, *Patr. Lat.,* C, CI; *Rhabani Mauri Opera, ibid.,* CVII-CXII.

[26]Migne, *Patr. Lat.,* CXXXIX.

[27]*Ibid.,* CLXXVIII; CLXXV-CLXXVII; CXC-CXCIX.

[28]*Ibid.,* LXIV.

[29]*De Eruditione Principum,* in *Sti. Thomae Aquinatis Opera Omnia,* Parma edition, XVI, 390-476.

[30]*Aegidii de Columna De Regimine Principum,* Rome, 1607, Venice, 1617.

[31]*Opus Majus,* ed. Jebb. Lond., 1733; *Opera hactenus inedita,* ed. Brewer, Lond., 1859. There was published in 1902 by the Cambridge University Press what purports to be a fragment of Roger Bacon's Greek Grammar, edd. Nolan and Hirsch.

[32]*Joannis Gersonii Opera Omnia,* Antwerp, 1706. See this REVIEW, Vol. I (Feb., 1911), pp. 116 ff.

to Oxford, Cambridge, and the other universities.[33] Many of the treatises here referred to, or extracts from them, have been translated into German and are published in Herder's *Bibliothek.*[34] The daily routine of the medieval monastic school and many details of method and content of education are described in the monastic annals especially in the *Annales Sangallenses,* which are to be found in the well-known *Monumenta Germaniae Historica.*

The foregoing is merely a partial list of the original sources from which the history of education in patristic and medieval times may be drawn, and from which it must be drawn if it is to meet the requirements of modern historical method. It is on these sources that men like Mullinger, Léon Maitre, Denifle and others have relied for their histories of the schools and universities of the Middle Ages; to these sources, also, writers like Ozanam and Hauréau have had recourse when they wished to obtain materials for a study of medieval civilization. Among historians of education Davidson and Monroe[35] seem to have made use of these materials, although neither of them has succeeded to the satisfaction of Catholic educators in giving an adequate interpretation of the aims and purposes of the medieval Christian institutions of education. The task of handling the vast amount of literature available for the study of education during the first fifteen centuries of the Christian era is necessarily difficult. The historian should not allow the mass of de-

[33] *Chartularium Universitatis Parisiensis,* edd. Denifle et Chatelain, 4 vols., Paris, 1889 ff.; *Monumenta Franciscana,* edd. Brewer et Howlett, 2 vols., Lond., 1858-1882; *Monumenta Academica,* ed. Anstey, 2 vols., Lond., 1868. The last two are Nos. 4 and 50 of the Collection *Rerum Britt. Scriptores.*

[34] *Bibliothek der Katholischen Pädagogik,* herausgegeben von Herder, Freiburg und St. Louis, 1888, ff.

[35] Davidson, *A History of Education,* New York, 1901; Monroe, *A Textbook in the History of Education,* New York, 1908, *A Briefer Course in the Hist. of Education, ibid.,* 1908.

tail to interfere with his clear perception of the main trend of educational work. Neither should he permit his enthusiasm to play havoc with his sense of fairness; an undue preference is as prejudicial to truthfulness as a preconceived aversion. He, however, who has mastered the details has power to rise above partiality and prejudice. "The historians of former ages, unapproachable for us in knowledge and in talent, cannot be our limit. We have the power to be more rigidly impersonal, disinterested and just than they; and to learn from undisguised and genuine records to look with remorse upon the past, and to the future with assured hope of better things; bearing this in mind, that if we lower our standard in history, we cannot uphold it in Church or State."[36]

The Catholic student will, naturally, have no fault to find with Cubberley's *Syllabus*,[37] since it contains nothing but synopses and bibliographies. He will not object to Laurie's work on Pre-Christian education,[38] although he will miss the constant reference to Christian ideas as a standard of comparison, which he will find in Catholic works on the subject.[39] On the subject of Jesuit education we have an excellent, authoritative study by Father Schwickerath, based on a thorough examination of the

[36]Lord Acton, *A Lecture on the Study of History*, London, 1895, p. 74.

[37]*Syllabus of Lectures on the History of Education*, New York, 2 vols., 1902.

[38]*Historical Survey of Pre-Christian Education*, 2nd ed., Lond., 1900.

[39]In German, we have, besides Herder's *Bibliothek*, the collections: Hubert, *Lebensbilder Kath. Erzieher* Bd. I-VII, Freiburg, 1886-1897; Gansen, *Sammlung der bedeutendsten pädagogischen Schriften aus alter u. neuer zeit*, Paderborn u. Münster, Bd. I-XXX, 2 aufl., 1893, ff. We have also a number of excellent manuals, for instance, Stöckl, *Lehrbuch der Gesch. der Pädagogik*, Mainz, 1876; Kellner, *Skizze u. Bilder aus der Erziehungsgeschichte*, 3 Aufl., Essen, 1880, and *Kurze Gesch. der Erziehung*, 10 Aufl., Freiburg, 1890; Kehrein, *Ueberblick der Gesch. der Erziehung*, 19 Aufl., Paderborn, 1890; Kappes, *Lehrbuch der Gesch. der Pädagogik*, Münster, 1898.

sources.[40] Finally, the student of the history of education will find a vast amount of material scattered through the volumes of the *Catholic Encyclopedia,* and will profit by the condensed statement of the Catholic point of view in the article entitled *Education.*

William Turner.

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[40]Schwickerath, *Jesuit Education,* St. Louis, 1903. The principal original sources are Pachtler's 4 vols., *Monumenta Germaniæ Pedagogica,* Berlin, 1887-94; *Monumenta Pedagogica,* part of the *Monumenta Historica Societatis Jesu,* Madrid, 1901-1902; Commentaries on the *Ratio Studiorum. Cf.* Schwickerath, *Op. Cit.,* 662 ff.

THE CATHOLIC TEACHER AND THE NERVOUS CHILD

The terms "nervous" and "nervousness" are of frequent occurrence in present-day writings dealing with topics interesting to the teacher, and pertinent to his calling. The word "nervousness" it is well to note, is applied to two distinct but closely related conditions; the first, temperamental, marked by quickness and activity of movement, keen susceptibility to sense impressions, strong motor reflexes; in short, a condition bordering on the pathological, easily progressing under stress, to the second state, characterized by various morbid symptoms and psychoses. Obsessions and fears are prominent in this latter or pathological state, and we have manifestations of a distressing and incapacitating character, which at times make their victim as helpless as if suffering from actual organic disease. The term "nervelessness" more accurately describes this latter condition; hence the medical name "neurasthenia"—nerve weakness.

This matter of nervousness demands serious attention, as it is intimately bound up with the social and economic interests of the state. It is to a great extent from members of this handicapped class that the ranks of incompetents and dependents are filled. It is hardly worth while in a brief article like the present to stop to prove by statistics and other evidence that functional nervous disorders are doing heavy damage among our people. The evidence and the proof are on all sides. Within a few years this prevalent weakness has been much discussed, largely in connection with the Emmanuel movement, the so-called "New Thought" and the publicity given to the unsavory details of a notorious criminal trial. The accompanying crop of books on moral and

mental hygiene appeared, one of which, popular in style, and addressed to the widest possible audience, is the really helpful little work of Dr. Walton, *"Why Worry."*

Leaving out of account the cases in which there is question of the wages of sin, and the penalty of excesses, we find in seeking out the causes of this evil state of affairs that medical authorities are quite in agreement in declaring that the efficient and persisting factors in the production of our American nervousness are moral in character; defective mental training, a wrong attitude of mind, the imitation of pernicious example.

Contributary causes, of course, are our trying climate, the excessive hurry of present-day life, to which this generation is hardly yet accustomed, and the struggle for existence. These external conditions are permanent, and likely to be emphasized as time goes on; we cannot change them to any great extent. We must proceed like the agriculturist who fights a persistent plant disease, not by trying to exterminate the ubiquitous germ, but by planting resistant stock.

What we can apply our efforts to is the moral training, and herein lies the particular concern of the educator, and of the Catholic educator especially, whose chief aim is the moral and spiritual good of the child under his care.

Let us examine a few features of this nervousness of ours in order to see the special weak points to which we may direct our work. It was Dr. Clouston, the celebrated Scotch alienist, who remarked to the late Prof. James that the American people seem to be at a continual high tension; to carry as it were, their whole nervous force mobilized in their countenances. This intensity of expression he said, argued the expenditure of too much energy, and he added that he saw more hope for the mental health of the duller-eyed Britisher who was not so highly keyed up.

The keen specialist put his finger on a weak spot, and he pointed out an expenditure of natural resources besides which our wholesale destruction of the forests sinks into insignificance. This faulty mental state is characteristic of the earlier stages of nervous trouble, and it is largely imitative in character. The Americanisms "hustle," "push," "go-aheadativeness," are much abused terms, and are really comprised under the general head "fidgets."

The remedy for this phase of nervous derangement is the cultivation of repose of manner and the relaxing of the ceaseless tension which is wearing out the nerves, or in other words, there must be exercised a special form of self-control, that great specific for erratic nerves. The question of self-control will form the gist of our treatment of the problem of the nervous child; ways and means of developing the power, of securing its exercise in the earlier stages of the child's career and of impressing on his mind during that later and most critical period, pubesence, the practical importance and ever present need of this powerful influence for moral health.

Take another phase of morbid nerve phenomena included in the terms, "doubting folly," "obsessions," and "phobias." Their number is legion, but they are all characterized by a few marked symptoms like fear, insistent thoughts, chronic indecision and scruples. The striking features of these psychoses is the microscopic mentality, as Dr. Walton aptly describes it, whereby thoughts, feelings, and motives which would pass unnoticed by the naked eye of common sense assume formidable proportions; and he truly remarks that it will not do to attempt to convince these subjects that their state of mind is imaginary; the microscope is too much of a reality. We have to accustom them, *suaviter et fortiter,* to depend on the normal vision; to relinquish the microscope as destructive of their moral eyesight.

The chief value to us Catholic teachers of the works on mental health written by those outside the Church is this: We are afforded an evidence of the universal value and applicability of familiar principles laid down time and again by our own spiritual writers; St. Francis de Sales, Thomas a' Kempis, Blosius, Tauler and innumerable other Catholic divines were preaching the "don't worry" doctrine and the "gospel of relaxation" centuries ago.

We are reading and hearing read every day the grandest philosophy of life that the world has ever heard, but perhaps on account of a haunting notion that the modern man with his vast knowledge and scientific training has some moral regimen more effective against these mental weaknesses, or, more likely, on account of hearing old truths from a novel standpoint, from these recent non-Catholic works on mental and moral health we get an impression of freshness stimulating to the mind. The truth is we have the best and soundest of psychological maxims and principles in the books we use every day. We may well take Captain Cuttle's advice to "overhaul" familiar volumes. We know, too, that these principles are secured to the rock of religious truth, which certainly cannot be said of the fragmentary, shifting philosophy of the agnostic.

Coming at last to concrete treatment of our theme we premise that in our Catholic schools we may expect to find a large proportion of nervous children. There are several reasons for this. One that deserves attention is that a very large quota of our pupils are of Irish and Polish extraction; that is, they are children of two of the most impressionable and mercurial peoples on earth. A noted nerve specialist* once said that some of the most pronounced cases of nerve prostration in his practice were among those whose parents were of the immigrant class.

*Dr. George M. Beard, author of "American Nervousness."

In dealing with children we have advantages and disadvantages. We have our Christian philosophy of life, and a unity of faith among our pupils. On the other hand we are hampered by the inadequate supply of trained teachers, often by school buildings defective in lighting and ventilation, as compared with the financially well-supported state schools, and in common with them we have to cope with the perversity of wrong home training, though probably in much less degree. A parent who supports the Catholic school is usually a good parent, and disposed to correct any shortcomings in his dealings with his child. So, on the whole, our opportunities for character-forming are very good.

We have seen that the great need of the nervous child is self-control. To the development of this quality the teacher should devote his best talent. From the early days of the child's school life his training should be directed to the formation of habits of prompt obedience, attention, according to his powers, to the work in hand, of neatness and order. These latter habits relate to matters small in themselves, but of great disciplinary value, such as care of clothing, person, and articles of property.

In the younger pupil, it is out of the question to try to establish any system of rigid repression of bodily activity. Of course, pernicious habits of a minor character should be corrected; such habits, for instance, as biting the nails, putting pencils and other foreign substances into the mouth. The object is to make an early attack on any incipient vicious habits which tend to weaken self-control.

The self-consciousness so often met with in nervous children should receive special attention. Many of the daily exercises of school life can be used as a means of overcoming this defect. The treatment should be very gradual and cautious, lest some strongly inhibitive shock be given to the child's sensibility, thus making him

more shy than before. Care is needed in correcting mistakes; abruptness or ridicule must not be used. A bad case of stammering known to the writer was caused by a harsh method of correcting the boy's reading. We are thankful to say that it did not occur in a Catholic school.

Vocal reading is one of these means. If painstakingly taught the exercise will accustom the nervous little one to hear his own voice in public, and to speak with expression and clearness; and these acquisitions promote confidence and ease of manner. Defects of voice and articulation should be most carefully treated. This is a point of great importance. How much of the dread men and women have of opening their mouths in public for fear of "putting their foot in it," to use the popular phrase, is not due to lack of skillful treatment in early days of some defect of voice or articulation!

The concert recitation so much used by our teaching Sisters in their work among the girls, is an excellent means of overcoming the excessive shyness of a nervous child. Starting him in a rear row where he feels more at ease, after a few exercises he may gradually advance to a front rank in the company. After a while he may be given a part in a trio or duet recitation, and finally he is prepared to launch forth boldly on his own account as a public speaker, in a rhetorical morsel of some sort. For want of this judicious preparation, nervous children have been known to break down miserably on being forced into an effort in this line for which they felt an utter incapacity, and they never tried again. A case of systematic truancy, due to dread of the formidable compulsory 'declamation,' once came to our notice.

If we are interested in the cure of the neurotic pupil we use little expedients to rid him of shyness. A position of responsibility in connection with some class duty, like caring for the windows, taking the temperature, etc., can be assigned him, and so he will become accus-

tomed to exercise the duties of office in the presence of a gathering.

Judicious sympathy in the teacher will make the timid child unfold responsively where chilling rigidity would cause the defect to become more deeply rooted. Presumably some teachers are so constituted that they can not avoid giving an ogreish impression to their small charges. They are usually dreadfully conscientious, and their uncompromising execution of the daily round of lesson-hearing has communicated a saw-like quality to their voice, and a stony glare of determined rectitude to their eyes.

We will suppose now that the childish career of our little bundle of nerves is well under way, and that he has now reached the age when the Church admits him to the reception of the sacraments, and his religious instruction receives its greatest emphasis. During this time to some extent he passes rightly under the teaching of the priest, trained in theology, who is presumed to present the subject to his youthful mind with the skill and prudence required, and to this extent the responsibility of the lay teacher is lessened. But it is the usual thing for the lay teacher to impart regular instruction in the catechism; and here is where that redoubtable character, the amateur theologian, comes upon the scene. Unless he has special training, and saving common sense, his capacity for doing mischief is great.

Startling examples, pessimistic views of the chances of salvation of the majority, the terrible truths, are the topics in which he is strong. Religion is apt to assume a dismal aspect to the nervous child to whom these matters are presented with the imprudent zeal of the catechist who believes in striking terror into young hearts as a deterrent from sin. Happily, our trained religious unite zeal and prudence.

The real need of the sensitive child in whom the

foundations of the faith are well laid, and whose usual dispositions are delicacy of conscience, and a tendency to discouragement, is the instilling of the beautiful virtue of confidence in God. He should be taught that no circumstances of life, no matter how desperate, ought to prevent man from clinging with the grasp of his free will to the robe of God's mercy.

There are certain fundamental and important distinctions in the matter of temptation and consent which should be impressed clearly on his mind. The relative value of deliberate acts of the will, and of mere feelings or operations of the imagination, if properly brought out, will prepare the victim of "nerves" to guide himself by a sound moral philosophy through life.

Few and solid should be the devotional practices recommended to our little charges. They should be made to feel that mere sentimentalism is a very poor substitute for the practice of the real, substantial virtues of everyday life.

The moral talks given in Catholic schools once in the week, are occasions when much good may be done. These talks are often given by one in whom the pupils have the highest confidence; probably they have exceptional opportunities for observing such a teacher, and he has won their regard. His words will have for them the greatest weight, and the truths he implants in their minds regarding the natural virtues and moral values in life, cannot fail to make a deep impression. Here is his opportunity for preaching the gospel of relaxation and the "don't worry" doctrine. Here he will bring to bear the arms of denunciation of the tobacco habit, and the like pests of youth.

Probably there is no better merely natural way of getting the nervous system into healthful action than the practice of athletic exercises. One chief aid in the discipline of the child of nervous tendencies is to lead him

into the various sports which call for agility, control, and moderate strength and courage. A beneficial effect on children of weak nerves is that they are rendered more self-reliant and more able to cope with the emergencies of life. The gain in general health is very often marked.

Teachers are well aware of the difficulty of securing proper ventilation and evenness of temperature in the class-room. This end is not attained in an entirely satisfactory way even in our most modern school structures. However, the matter is so important to the health of the school children, particularly of that special class which we are considering, that the thorough teacher will use constant vigilance to keep the class-room air as pure as possible without exposing the pupils to notable risk of "catching cold." Foul air acts as a poison on the nervous system and its evil effects are seen in flushed faces, headaches, inability to study, and many other ills. Another point of school hygiene that deserves attention is the requiring of the pupils to assume correct positions, standing or sitting; even more important to nervous health is the detection and remedying of defects of vision. Eye troubles are very common among children and they are a prolific cause of nervous strain. Children with abnormalities of vision should be sent at once to an oculist, in order that proper glasses may be fitted. Pupils should not be permitted to work in poor light. No circumstances can excuse the practice of such an evil. The keleidoscopic amusements of children nowadays are sufficiently ruinous to the eyes without adding to the strain in school.

Defects of hearing, the presence of adenoid growths and other physical deficiencies and abnormalities which are so frequently found in children, should be subjects of watchful attention on the part of the teacher, especially in the absence of that systematic medical inspection which is so lacking in some districts.

The exercise of self-denial and of the happy faculty of

accommodating one's self to either good or evil circumstances forms part of the education of the will; a department of pedagogy in which modern education is sadly deficient.

Self-denial and thoughtfulness of others have a supreme value in keeping us free from self-worship, that baneful state of the chronic nervous invalid. Our constant efforts may well be devoted to forming our pupils in those sterling virtues. One of the compensating features of boarding schools is the opportunity they afford for training the young to become accustomed to ordinary things in the way of food and lodging; besides there is in these schools an absence of the coddling by which so many promising youths are spoiled at home. The day school teacher cannot influence home training to any great extent; but if at home the children are taught to eat what is placed before them, to repress all fastidiousness, and to avoid moping and singularity, the work of the teacher is greatly reinforced.

We are not by any means aiming at making health fanatics out of our children; we do not wish them to carry about with them clinical thermometers, or pulse registers. We must rather cultivate in them the frame of mind to accept sickness with resignation. Let us have sound minds in healthy bodies by all means, whenever possible; but let us have the sound minds anyhow. Anxiety to have the best possible health, to adopt the safest possible callings, to avoid all risks, constitutes a kind of disease in itself.*

Nature study, with the attendant out-door quest for specimens, forms a delightful "fad" which affords a source of unfailing interest to children, and along with it a love of rural life, so much to be desired among our people, is fostered. There is a great field for the concerted effort of Catholic societies and philanthropists in getting our anaemic city children into the country for periods as long as practicable.

*Cf. Dr. Walton, "Why Worry?"

The enormous circulation of the "comic supplement" among children fills with alarm many who have at heart the best interests of the young. Some years ago a writer on psychology spoke of a certain impish caricature of childhood which was spread among children, and to its influence he attributes a distinct cast of infantile countenance prevailing in some sections a few years since. Familiarity with the pictures which show children in the perpetual exercise of disrespect of elders, and portray all sorts of vulgar extravagances, to say the least, are not influences for good upon the impressionable child.

Something should be said of the reading suited to nervous children. Teachers should be ready to advise on this important point. For that purpose it is well to have at hand a list of books specially helpful to the young towards character formation.

All the pains bestowed on the education of a nervous child will be amply repaid by the reflection that we are moulding for a life of usefulness a being who without proper training would suffer, in the noblest part of his nature, perhaps a life-long unhappiness, and that we are rendering a service of very special value to humanity at large.

BROTHER VALENTINE,
Congregation of Xaverian Brothers.

THE INSTITUTE OF NOTRE DAME DE NAMUR

The Institute of the Sisters of Notre Dame was founded in 1804 at Amiens by Marie-Rose-Julie Billiart, a native of Cuvilly in the diocese of Beauvais, Picardy, a daughter of John Billiart, a tradesman and small farmer, and his wife, Antoinette Debraine, a sister of the village school-master, industrious and pious people; and, associated with her, Mdlle. Marie-Louise-Françoise Blin, Countess of Gézaincourt, whose father was the Count of Bourdon and Viscount of Domart in Ponthieu, and her mother a daughter of the Baron of Fouquesolles, lord of Gézaincourt and several other domains in Picardy.

The co-foundresses first met in 1794 in Amiens, where Julie, after a youth of piety, labor, and suffering, was now, paralyzed and almost speechless, cared for by a noble Christian lady, the Countess Baudoin, who brought her friend Mdlle. Blin de Bourdon, to the bedside of the poor invalid. Very soon a holy friendship was formed between these two valiant women, now of mature age, outwardly so different and inwardly so much alike that their souls were as one, so closely bound by a perfect love in God and for God that nothing could ever separate them in life or death. Julie was urged to make her home at the Hotel Blin de Bourdon in Amiens, and here, with some noble young ladies of the neighborhood who desired to join them, the two friends prayed, meditated, worked for the poor, and were initiated into all the secrets of the spiritual life by the holy and zealous Père Thomas, then of the Fathers of the Faith, later of the Society of Jesus. The story of these days, beautiful and edifying, may be read in the *Life of Blessed Julie Billiart.* These first disciples were not the companions destined for her by God in the work yet undreamed of, for they fell off

one by one until no one remained but her "eldest daughter," Mdlle. Blin. These two were living together when through Father Thomas they made the acquaintance of the man destined by Providence to sow the seed of the new Congregation. This was Father Varin, then superior of the Fathers of the Faith. He was just meditating a plan for gathering together the orphans left destitute by the Revolution and procuring for them a Christian education when he met Julie Billiart, who seemed to him at once, contrary to all appearance, the instrument of Providence. She was an invalid, it is true, and poor, and possessing only a meagre education; but she had a courageous heart, a faith such as moves mountains, and a confidence in God the firmer because she had no other resource. Father Varin, a man of God, spoke to her as one who could understand the price of immortal souls, and outlined the object of the congregation he had in mind. He commanded her to gather around her young girls who would be capable, because of their talent and virtue, to engage in the work of religious education.

The first to present herself was Mademoiselle Catherine Duchâtel of Rheims. Father Varin drew up a short provisional rule, and on February 2, 1804, Julie Billiart, Françoise Blin and Catherine Duchâtel made or renewed before the Blessed Sacrament the vow of chastity and engaged themselves to work for the education of poor children. Afterwards they consecrated themselves to the Sacred Heart of Jesus and the Immaculate Heart of Mary. This was the beginning of the Institute of Notre Dame.

Within a month three chosen souls asked admission to the new congregation. New laborers were called to the field as the work increased. From the first Mère Julie let God act freely in souls, receiving gladly those He sent her but never going beforehand to urge their entrance. The first labors of the Institute were the care of eight

little orphans, all their first convent could hold, and the instruction of women and girls sent by the Fathers of the Faith while they were giving missions simultaneously in all the churches of Amiens. One of these missionaries, a certain Father Enfantin, seeing Julie's tireless zeal and devotion, and thinking she could do much more for the good of souls if she had health, bade her make a novena with him to the Sacred Heart of Jesus, but without telling her for what object. She did so, and on the sixth day, June 4th, 1804, she found herself, after thirty years of pain and helplessness, perfectly cured. During the twelve years of life that remained to her she was able to travel about and do all the business required for the establishment of fifteen houses of her institute.

On the feast of St. Teresa, October 15, 1805, in the chapel of the convent at Amiens, the two foundresses and two of the Sisters, Victoire Leleu (Sister Anastasie), and Justine Garson (Sister St. John), made the three vows of religion. Mother Julie took the name of Sister St. Ignatius, though for prudence sake she was never publicly called so, and Mother Blin was henceforth known as Sister St. Joseph. The more extended rule which they now bound themselves to keep is the same in all essential points as the one observed to-day, which was approved by Gregory XVI in 1844. It provided for the government of the institute by a Superior-General, who should be charged with visiting the houses, nominating the local superiors, changing subjects from house to house when necessary, corresponding with members dispersed in the different houses, and assigning the revenues of the Society. The Sisters were to labor in concert with the parochial clergy, solely in the education of youth, opening houses only where invited to do so by diocesan authority, and in no place where they could not have free schools. Mother Julie was at once elected the first Mother-General, an office which she continued until her death. She

formed her subjects from the outset, gently, maternally, with great liberty of spirit, to the virtues of the religious life, especially simplicity, obedience, and charity, which she wished to characterize her daughters. From this time date all the practices of devotion still in vigor—meditation morning and evening, rosary, spiritual reading, visit in common to the Blessed Sacrament, examination of conscience twice a day, day of recollection every first Friday, weekly confession, and Holy Communion three or four times a week according to the advice of the confessor, with such practices of penance as were in use among the old communities. She herself was a daily communicant to the end of her life.

Blessed Mother Julie was no less zealous to train the Sisters destined for the schools, especially in all that concerned the teaching of religion. This had always been her own work of predilection, begun with her little playmates when she was but seven years old, and it is a noteworthy fact that all the early Sisters formed by her were remarkable for the fruits they obtained by their religious instructions.

In all schools of Notre Dame half an hour must be given every day to the explanation of catechism, and conferences on Christian Doctrine are held almost daily in the communities. Mother Julie's "supernatural common sense," as a French prelate phrased it, led her to do away with the time-honored distinction between choir-sister and lay-sister, and have but one grade of religious united as the children of one family at a common table and recreation; but this perfect equality of rank never prevented her from putting each Sister at the special work for which her capacity and education fitted her. There could be only gain in the refining influences of charity and humility, she thought, by mutual contact; and even in her own life-time her apparent innovation had abundantly proved a blessing.

As the number of subjects increased, the Foundress was able to respond to the many calls made on her zeal and generosity. Several small houses were founded in the dioceses of Amiens and Beauvais, all of which had to be abandoned when Divine Providence made it plain that the soil of France was not the sphere destined for them. As frequently happens in works of this kind, knowledge of God's designs came through severe trials. An over-zealous confessor who wished to impose a new rule upon the institute, doing away with a superior-general and a mother-house, and introducing a new spirit, so prejudiced the Bishop of Amiens, when his plans were not accepted, that Blessed Mother Julie was obliged to leave the diocese. She went to Namur, Belgium, where Mother St. Joseph was at the head of a house which had been opened in 1807, and whither the Bishop, Mgr. Pisani de la Gaude, had invited her with all her daughters. From that time Namur has been the mother-house and the bishops of that hospitable city have been the kind friends and fathers of the institute, as well as its ecclesiastical superiors. Only a short time elapsed before the Bishop of Amiens found out how he had been deceived as to the sanctity of Mother Julie, and he made every reparation in his power. He invited her back to his episcopal city, and she returned and tried to re-establish the convent, but had to give up the attempt for lack of means and subjects. Even at Bordeaux, where everything promised well, she eventually met with failure. Her foundations in Belgium, on the contrary, were all prosperous; and in fifteen convents her Sisters were working peacefully and fruitfully at the formation of good Catholic girls when God called to himself the indefatigable Mother-General. She died on April 8, 1816, after an illness of three months. She was proclaimed a saint by the whole population of Namur, who but re-echoed the more discerning judgment of her spiritual daughters, of learned and virtuous ecclesiastics

throughout Belgium and France, and of the Holy See in the person of Pope Pius X, by whom she was solemnly beatified on May 13, 1906.

Mother St. Joseph was unanimously elected to succeed the Foundress as Superior-General. She governed the institute wisely and well for twenty-two years, dying at the advanced age of eighty-two in 1838. Mother St. Joseph is looked upon as co-foundress of the Congregation, not only because of her association with Blessed Julie from the first inception of the work, but also because her large revenues made a beginning possible, her virtue and her skill in business were a mainstay at all times to her superior, and her length of years enabled her to carry out all the intentions of the Foundress which needed time to mature. Thus she drew up and collated the Rules and Constitutions as they were to be presented to the Holy See for approbation; she wrote from memory and notes all the little customs and practices of religious discipline which form the spirit of the institute, as also the history of the foundations and memoirs of the first Sisters; she drew up the schedule of studies, and by her prudence and foresight saved the schools in the troublesome petty persecutions under the government of William of Nassau. It was during these difficult times that a foundation being desired in Holland, and not seeing her way to make it, she invited the pioneers of the prospective community to Namur for their novitiate. At the expiration of their term of probation they pronounced their vows and then returned to their own country. This is the origin of the Congregation of Sisters of Notre Dame whose mother-house is in Coesfeld, Holland, and who have large establishments in Cleveland, Covington, and other cities of the Middle West.

In 1840 Bishop, later Archbishop, J. B. Purcell of Cincinnati, Ohio, asked for a colony of Sisters of Notre Dame from Namur for his episcopal city. Eight Sisters were

sent, of whom one, Sister Louise, was in 1845 named superior of the house of Cincinnati and of all that should spring from it. For more than forty years she governed an ever-growing community with consummate wisdom and virtue. At her death in 1886 she left eight hundred religious in thirty convents, teaching twenty-five thousand children. The first novice she clothed in the religious habit, Sister Julia, after being her support and counsellor for years, succeeded her as provincial superior and held the office for fifteen years until her death in 1901. During that time she made fifteen foundations, the chief being that of Trinity College, Washington, D. C., an institution solely for the higher education of women, which in the ten years of its existence has more than realized the hopes of its zealous and enlightened foundress. A colony of Sisters from Namur went with the heroic Father de Smet to Oregon in 1846, but not finding work enough among the Indians and half-breeds at Wallamette, they were, at the urgent advice of Archbishop Alemany, transferred to San José, California, in 1857. Divine Providence left them on the Pacific Coast also for forty years an able and most exemplary superior in Sister Marie Cornélie. There are at present eleven houses in California, all having academies and parochial schools attached.

Thirty religious were sent in 1859 and subsequent years to Gautemala, where they were welcomed royally and did excellent work until in 1875 a sudden change in the government put the reins of power into the hands of the Free-Masons, whose first move was to expel all priests and religious. The Sisters of Notre Dame, their numbers augmented by many who had joined the order in that country, went to California and other places in the United States where communities gladly received them.

The Sisters of Notre Dame went to England in 1846, at

the request of the Redemptorist Fathers, who were laboring at Falmouth. After an unsuccessful attempt to establish themselves at Penryn, Cornwall, they went, again at the desire of the Redemptorists, to Clapham, London, where a wide field opened to their zeal. The visible angel of the English missions was Sister Mary of St. Francis (Hon. Laura Petre), who, entering the order at Namur in 1856, just when Catholics had been given a chance to open schools of their own in England, if they could provide them, devoted her large fortune and her exceptional talents and experience to building up the needy English missions. Besides the gratuitous education of the poor, the Sisters took charge of upper and middle schools, and of training colleges for school mistresses at Mt. Pleasant, Liverpool, and Dowanhill, Glasgow, which have always ranked first of their kind with the government inspectors of schools.

From the English mission branched out two houses in South Africa, one at Empandeni, Mashonoland, with schools for the natives, and another at Kronstadt, Orange River Colony, with free school, academy, and a college for women. Ten years before this, in 1894, Sisters from Belgium had gone to the desolate mission of Congo and have toiled with consoling results among the natives in Kisantu and Nlemfu, where the Jesuits, as at Empandeni, have charge of the Catholic missions.

The Institute of Notre Dame has at present 118 houses, of which 49 are in Belgium, 18 in England and Scotland, 47 in the United States, and 4 in Africa, with a total of 3,472 religious, who teach 85,060 free scholars, 11,459 in academies, 3,499 in boarding-schools, and 35,507 in Sunday Schools, with an additional 43,222 in sodalities. This year (1910) the Superior-General, Mother Marie Aloyse, is making a visitation of all the American houses, the first time a Mother-General has come to this country.

SISTERS OF NOTRE DAME.

Trinity College, Washington, D. C.

THE STRUGGLE FOR THE CHRISTIAN SCHOOL IN FRANCE

As the readers of the REVIEW already know, the French Bishops, in their collective letter of September 14, 1909, unanimously condemned fourteen text-books in history, ethics and civic instruction in use in many of the public schools of France.

This condemnation, as was to be expected, caused a commotion. Catholic parents looked upon it with feelings of relief and gratitude; it was a measure in behalf of their children's souls; they formed associations for the purpose of supervising the teaching given to their children and of obtaining the suppression of the forbidden text-books. In many cases where satisfaction could not be had, they kept their children out of the school; in other cases children were expelled from the school because they would not use the official text-books. On the other hand, the state teachers and their associations denounced the action of the bishops as an attack on their rights and character, and as an interference with the rights of the state. In several dioceses they brought legal action against the bishop, with the result that in some cases the bishop was acquitted and in others condemned. The venerable Cardinal Luçon, Archbishop of Reims, who had been condemned by the tribunal of that city as one of the signers of the letter, to a fine of 500 francs, appealed from this sentence. On January 5 of the present year, the Court of Appeals of Paris confirmed the condemnation. In spite of this decision, the Cardinal declared from his pulpit that he would stand by the action of the Episcopate.

The attitude of the French bishops indicates plainly that for them submission or compromise is out of the

question. The solemnity of their action, the unanimity of their decision, the absolute character of their sentence in the condemnation pronounced as well as their conduct when brought before the tribunals, show that they are deeply conscious of their right, and of their principal duty: the protection of the souls of their people and particularly of the children.

Our purpose in this paper is to make clear, by some quotations from the text-books condemned, how rightly the Bishops have forbidden them, and to show to those who might not suspect it or might be deceived by the fallacious appeal to "neutrality," how largely an anti-Catholic and anti-religious spirit animates the teaching given in many of the state schools of France under the supervision and with the approbation of official authority.

We shall first give the terms of the episcopal condemnation and the list of the text-books condemned; we shall then produce some quotations from these books concerning history, morality and religion. As the discussion of these quotations would be long and tedious, we shall be content with a few observations here and there. And we are sure that there is not one fair mind who will not agree that such instruction imparted to children is not only a direct and gross violation of neutrality, but also an attack on Catholicism and a menace to religion.

THE TEXT OF THE EPISCOPAL CONDEMNATION

"Using a right inherent in our episcopal charge, a right which laws or tribunals would vainly dispute, we condemn collectively and unanimously some text-books which are very widely spread, and in which the spirit of mendacity and detraction against the Catholic Church, her doctrines and history, is especially apparent.

"These text-books, a list of which is appended to the present pastoral letter, contain a multitude of pernicious errors. They deny or present as insufficiently demonstrated the most essential truths, such as the existence of

God, the spirituality of the soul, the future life and its sanctions, the original fall, and they reject, in consequence, the whole supernatural order.

"There are other text-books which would perhaps deserve, in the same degree, the censure of the Church. It shall be the duty of each bishop to point them out in his own diocese and to prevent their being used, as he shall judge it opportune.

"This sentence pronounced by your bishops has the authority of a doctrinal judgment which obliges all Catholics and, in the first place, the fathers of families. The teachers on their part, will not be free to overlook it; they would condemn themselves, should they introduce in their schools where all or almost all the pupils are Catholic, works which the Pope and the Bishops, the only competent judges in matter of orthodoxy, have formally forbidden."

LIST OF THE BOOKS CONDEMNED

Calvet, *Histoire de France* (3 vols.: Cours élémentaire, Cours moyen, Cours supérieur).

Gauthier et Deschamps, *Histoire de France* (4 vols.: Cours préparatoire, Cours élémentaire, Cours moyen, Cours supérieur).

Guiot et Mane, *Histoire de France* (4 vols.).

Rogie et Despiques, *Histoire de France* (3 vols.).

Rogie et Despiques, *Petites lectures sur l'histoire de la civilisation française.*

Devinat, *Histoire de France* (2 vols.: Cours élémentaire, Cours moyen).

Brossolette, *Histoire de France* (2 vols.) including:

Cours élémentaire: Récits familiers sur les plus grands personnages et les faits principaux de l'histoire de France; Cours moyen: Histoire de France; Cours supérieur; notions d'histoire générale et d'Histoire de France.

Aulard et Debidour, *Histoire de France* (3 vols.).

Aulard, *Eléments d'instruction civique.*
Albert Bayet, *Leçons de Morale.*
Jules Payot, *Cours de Morale.*
Jules Payot, *La Morale à l'Ecole.*
Primaire, *Manuel d'éducation morale, civique et sociale.*
Primaire, *Manuel de lectures classiques* (2 vols. Cours élémentaire et moyen; Cours moyen et supérieur).

EXTRACTS FROM THE TEXT-BOOKS OF HISTORY

As the space at our disposal is limited, we shall give only a few quotations, grouping them under some general headings.

1. *The Origin of Christianity*

"In the time of Augustus, the Hebrew Jesus Christ, the son of a poor carpenter, traveled over Palestine. He announced himself as Son of God. * * * A new Socrates, this just man is condemned to death. He dies on the cross."[1]

"The legends and religious beliefs of the Jews are contained in the Bible, the sacred and national book of this people, and especially in the first part, the Old Testament. The Jews attributed to this book a divine origin; but learned critics in the nineteenth century have recognized that it was written by men of divers epochs and ideas."[2]

"From Judaism springs Christianity whose founder is the Jew Jesus. And, while Christianity spread through the world, Judaism, which is its source, was almost everywhere the object of persecution."[3]

"The Bible contains narrations more or less legendary * * * Jesus, surnamed Christ, when about thirty years

[1]Guiot et Mane, Cours supérieur, p. 56.
[2]Rogie et Despiques, Cours supérieur, p. 24.
[3]Ibid., p. 25.

old, began to evangelize. For a long time popular agitators, who were considered as prophets, had been announcing to the Jewish people the coming of a Messiah. The disciples of Jesus, who called himself son of God, recognized in him that Messiah. After his death, they related that he had risen from the dead, represented him as born of a virgin, and, not only as son of God but as God himself, went through the Orient, then through Greece, as his apostles and legates, and began to organize and preach a new religion, Christianity.''[4]

A good number of works have been written to refute the historical error contained in these condemned textbooks. One of the best is Jean Guiraud's *Histoire Partiale, Histoire Vraie,* Paris, 1911, *I, Des Origines à Jeanne d'Arc.* The author is a well-known writer, professor of history in the University of Besançon, and director of the ''Revue des Questions Historiques.''

We may easily imagine what ideas of the Bible, of Jesus Christ and of Christianity the pupils will gather from this sort of teaching, and how their minds will be prepared to believe in the inspiration of the Bible, the divinity of our Lord and the divine origin of Christianity.

2. *The First Christians and the Persecutions*

''Christianity was spread in Gaul only in the course of the second century, after the death of Christ. Some of his disciples, fanatic and imprudent, had rebelled against the Roman laws and were the cause of the persecutions against the Christians.''[5]

''The Christians refused to adore the Gods of the Gallo-Romans. For this reason some of them were put to death or thrown to the beasts in the amphitheaters. Thus perished the bishop Pothinus and the slave Blandina at Lyons. Later Saint Dionysius was also beheaded

[4]Aulard et Debidour, Cours supérieur, p. 19-21.

[5]Rogie et Despiques, Cours supérieur, p. 10.

at Paris. The Church has surrounded the death of these martyrs with legends."[6]

"The Christian religion which preached equality and fraternity, tended to shake the social bases of the old world. Its adherents injured themselves by their intolerance and their contempt of the laws. They openly declared war against the other cults, menaced and outraged them. They refused to render to the emperors the religious honors which were due to them according to the law. They formed secret societies, a thing which was rigorously forbidden by Roman legislation. * * * It was in order to please the crowd that several emperors persecuted them."

"The persecution of the Christians was never either general or lasting. It had as its effect the death of a certain number among them, who not only did not tremble in presence of martyrdom, but often provoked it by their acts, and who by their example, as always happens in such cases, stirred their co-religionists to the point of exaltation."[7]

"The Emperor Julian could not endure the Christians, whom he judged ignorant, and the Christians spoke very ill of him. He was nevertheless a beneficent prince; he was the beloved emperor of Gaul."[8]

The pupil will evidently conclude that the first Christians were a host of fanatic and revolutionary people, enemies of the state which justly put them to death. No graver charge on this score is made even by the pagan Celsus in his accusations against the Christians. The present compilers of history perhaps do not know that; they certainly do not know the *Apologies* of St. Justin or the writings of Tertullian and Origen. But these were Christians.

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[6]Brossolette, Cours moyen, p. 6.

[7]Aulard et Debidour, Cours supérieur, p. 59.

[8]Brossolette, Cours élémentaire, p. 4.

3. *Christian Gaul*

Speaking of the Franks: "These are your ancestors. be not proud of them; they are like a herd of wild beasts."[9]

"To these rude men, whose soul is troubled by a long series of crimes, the Church holds out eternal punishment, the pain of hell."[10]

"The Frank Clovis, in order to obtain the protection of the bishops, who at that time exercised an undisputed authority, married Clotilde, a Christian princess; with the help of the Church he won renown by four battles. * * * His conversion secured to Clovis, eldest son of the Church, a complete triumph."[11]

"The most clever among the Merovingian kings was Clovis. In order to gain the support of the bishops he received baptism with all his warriors."[12]

"From that moment (his baptism) the bishops esteemed Clovis highly. They sided with him against his enemies and easily forgave him the murders which he committed."[13]

"St. Martin died very old. While he was alive, the people had naively believed that he could perform miracles. After his death they believed that his tomb could do likewise. Hence people came and visited it devoutly at Tours during all the Middle Ages."[14]

"Wherever he went, St. Martin ordered the altars and temples of the pagans to be destroyed. His faith was so intense, his zeal so great that he thus covered Gaul with ruins."[15]

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[9]Guiot et Mane, Cours élém., p. 42.
[10]Id., Cours supér., p. 3.
[11]Gauthier et Deschamps, Cours moyen, p. 4.
[12]Devinat, Cours élém., p. 5.
[13]Brossolette, Cours élémentaire, p. 10.
[14]Ibid., p. 6.
[15]Ibid., p. 7.

"Like the druids of old, the bishops were chiefly intent on increasing their privileges."[16]

"The Parisians would have fled at the coming of Attila. St. Genevieve, they say, reassured them."[17]

Although in some passages the beneficent action of the Church is mentioned and described (as for instance in Guiot et Mane, Cours élém., p. 3 and 45), we may readily surmise what the pupil will think of the influence of the Church on civilization, of the supernatural intervention of God in history and of the character of the saints, when his information is derived from such sources.

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(To be continued.)

[16]Calvet, Cours moyen, p. 12.

[17]Brossolette, Cours moyen, p. 8.

LESSONS FROM THE LITURGY

In a former article,[1] allusion was made to the educational significance of the liturgy. It was there briefly pointed out that in ordering her worship, the Church has all along shown a profound insight into the needs of the human soul and anticipated in her practice the formulation of some important psychological laws which are now generally accepted. And it was further stated that the utmost care is exercised by ecclesiastical authority in all matters that pertain to liturgical function or rite. While this solicitude is called forth primarily by the sacredness of worship itself, it is not less needful in order to obtain salutary results in the teaching of religious truth. Since each element of the liturgy is rich in meaning, it is essential that this meaning should be rightly expressed and especially that it should be brought home to the mind of the beholder with all thoroughness and efficacy. These lessons, it is true, are not confined to the child as is the more formal instruction which the catechism imparts: they are presented to the faithful of maturer years and they are repeated at each liturgical celebration, in particular at each offering of the Holy Sacrifice. It is therefore always a useful and timely work to explain them, to show their connection with faith and to insist on their value as a means of fostering solid piety.

But instruction of this kind is more likely to produce the desired result in minds that have been imbued from childhood with the germinal ideas. As these ideas in the course of mental development unfold and increase their functional activity, the interest which they first aroused not only endures but also grows and awakens the desire for further knowledge. Thus, while the liturgical forms remain practically the same, the worshipper perceives

[1] This Review, January, 1911, p. 7.

more and more fully the depth of their meaning and of the lessons which they convey.

The child cannot fail to be impressed by what he sees in church. Lights and pictures, music and movement—all the elements of the service appeal to his senses and rivet his attention. Where these externals are in keeping with what they represent, their beauty is a source of pleasure to the child. His curiosity is soon aroused and he asks, not of course what the origin or historical import of such things may be, but simply what they are for, why these actions are performed, why he himself should kneel or stand, join in the chant or keep silent.

It may be said that these earliest experiences with the outward forms of worship are followed, sooner or later, by a critical stage, in other words by a situation the outcome of which may be detrimental both to the efficacy of liturgical observance and to the teaching of religion. Suppose that the impressions go no farther than the senses, that at most they continue as agreeable stimulation of eye and ear; naturally, they must lose some of their original charm and perhaps become irksome. This latter result is the more likely because a multitude of similar impressions, devoid of religious significance, engage the child's interest. In school, in nature study, on the street or on the playground, adequate means are employed both to train the senses and to combine action with impression. Likewise, in due time, groups of ideas are established which the sensory stimuli frequently revive and which finally get a permanent hold on the mind, shaping its judgments and directing its conduct.

The question thus arises: how are the impressions provided by the liturgy and the resulting mental images to become a lasting and vital possession? Needless to say, it is the intention of the Church that they shall lead on to higher meanings. It betrays a poor psychological insight and a still poorer understanding of the liturgy to

suppose that sense-stimulation is the only or the principal purpose of these outward forms. Even the aesthetic effect, though this is certainly desirable, cannot be regarded as their ultimate aim. As signs and symbols they bring before the mind the highest spiritual truths, and while they enter by the avenues of sense, their eventual appeal is to intellect and will.

It might then seem proper to infer that they should be at once invested with these ultimate meanings and that their explanation should be given to the child in the modes of thought, if not in the express terms, with which the student of theology is familiar. This inference, however, calls for some modification, before it is admitted as the basis of practical method. There can be no question as to the necessity of presenting at the right moment the full theological interpretation of each liturgical function; and the "right" moment is just that at which the mind has attained the requisite development. If presented at an earlier stage the abstract statement will not have the vital result that it should have. Remaining unassimilated, a mere adjunct to the mental structure, it will not impart to the liturgical impressions their real significance, and as these become less vivid, it also will tend to lose its force. The connection between the sign and the thing signified will be so artificial that neither can afford the other the needed support.

As an illustration we may take the use of lights on the altar and the widely accepted interpretation that they represent the Light of the World. The ulterior meaning literally expressed is that Christ is the eternal Truth, the source of all our faith and the example proposed for our imitation. This doctrine, sublime in itself and far-reaching in its theological implications, must eventually be set forth in the most precise language of which human utterance is capable. But if such formulation is to be taken up by the mind and retained to good purpose, the

way must be prepared. There are many ideas of an intermediate character that must be grasped before the child can perceive the relation which the liturgy suggests between the burning taper and the everlasting Truth.

The same is obviously true of those liturgical elements whose significance is mainly historical. Such, for instance, are some of the actions performed in the sanctuary, the texts from Scripture that are read or chanted, the processions in which the people occasionally take part. Perhaps the most conspicuous example is found in the Holy Week services; but in due proportion each season throughout the liturgical year and even each festival may serve as an illustration. For an understanding not only of the general character of the variations which the liturgy presents, but also of the changes in such details as the color of vestments and the altar decoration, an acquaintance with history is needed. In fact, the adult himself who has not obtained this knowledge or has allowed it to fade out, will be at a loss to account for the most beautiful phases in our worship. Children, on the other hand, cannot be expected to set facts in chronological order or to locate each event just where it belongs in the past; they have not as yet the requisite perspective. It would therefore be unwise to insist that they must learn a mass of historical details in order to grasp what the liturgy teaches. And yet this teaching must be brought within their reach.

The principle to be kept in view here is that which underlies all true education: teaching must be adapted to the capacity of the developing mind. This again implies, in the present instance, that two extremes are to be avoided: the complete explanation of liturgical practice should not be given at the outset, nor should that explanation be reserved until the pupil is able to seize its full historical and theological import. What the principle requires is that the child shall first of all get, in his

own way and according to his own measure, those ideas which he needs in order to perceive—in his own way and measure—the meaning of the liturgy; and furthermore that at each stage of his development, a new presentation of the same truths shall enable him to find that meaning ever richer and deeper.

The sequence, then, would be somewhat like this: a truth is presented in terms adapted to the ability of the child; this truth, taken up by the mind, serves as a preparation for the liturgical idea; when this idea enters the mind, it likewise is assimilated and it functions along with the other ideas in carrying forward the process of development. In other words, the liturgical idea not only remains vital, but it becomes an active influence in preparing the mind to receive and make its own the knowledge that will be offered at the next higher stage. It thus makes possible and advisable the presentation, at that next stage, of deeper liturgical meanings which in turn play their part in building up the mental structure.

The important thing is that no item in the process should be left detached or as it were relegated to an out-of-the-way corner of the mind where it will shrivel up and become useless, even if it does not work positive harm. Sensory impression, image, pleasurable feeling and idea must all grow into a unity, and this must form, not a package of knowledge that the mind lays by for future use, but a living element in the living mind, a part of the mental tissue. Such indeed is the result which the liturgy itself suggests. Its elements are not held apart from one another or divided off into sections; on the contrary, objects and words and actions are fused into a complex whole which is presented, as far as possible, at one and the same time. So closely are they interwoven that considerable analytical skill is required on the part of the trained liturgist to disengage each element; and even where he is in a measure successful, he must admit

that through analysis each part loses something of its value which can be regained only by restoring the original synthetic whole. This is clearly the case where a sacrament is the object of study. In baptism, let us say, we may consider separately the words, the water and the act of pouring; and this analysis is not only helpful but is also necessary for a clearer and fuller understanding of the sacramental rite. But these elements cannot be separated in the actual administration; the prescriptions of the Church on this point are clear and peremptory. And it should be equally clear that the teaching of religion depends for its efficacy on combining and developing together all the elements of truth.

There is a further and no less important suggestion in the use that the Church makes of visible objects and signs. The material thing has its own specific nature, qualities, color, form and the rest whereby we recognize it, name it and assign it to this or that class. But it has also certain modes of activity that are characteristic; it produces effects of a definite sort; and these we must know if we are to get an adequate idea of its nature. As employed for liturgical purposes, it retains its physical qualities, but these are not the basis of its liturgical value. Its fitness to signify consists rather in its active properties. It is selected not so much for what it is as for what it does: water because it cleanses, salt because it preserves, oil because it strengthens, and so on. It is altogether secondary that any of these is fluid or crystal, yellow or white, compounded of simpler substances in just these proportions or endowed with special aptitudes for other combinations. The liturgical meaning attaches to the effect so far as this represents in perceptible fashion the spiritual effect to be wrought in the soul; the material thing becomes a sign in virtue of its functional character. Hence the large place accorded to action in our worship; hence also the appropriateness of the name

"liturgy" which means originally a public action or function.

Analogous to the difference just noticed is that which appears, in educational practice, between the method that seeks only to deposit an idea in the mind and the method that aims at setting the idea to work. Since the latter method is evidently the one that must be applied in the teaching of religion, it is also the one that should serve our more special purpose in conveying to the child the liturgical meanings. These, along with whatever else he learns, are intended to make him do what is right; and to this end they must co-operate in opening up the path of virtuous action as well as in barring the way to impulses and tendencies that are evil. This, however, implies that the liturgical idea must not simply be held and carried by other mental contents; it must function with an energy of its own and even lend of its strength to the rest.

Here again we may turn for guidance to the liturgy itself. Each page of the Ritual will furnish a clue to right method. In the blessings, for instance, by which the Church lifts material things to a higher order, to the plane of spiritual efficacy, there is a striking combination of the natural, the historical and the sacramental significations. First acknowledging that God in creating this substance (water, wine, salt) gave it these active properties that it might be of service to man, the Church then recalls some type or fact or usage either of the Old Dispensation or of the New, and finally implores God that the corresponding spiritual effects may be obtained through the use of the thing that is blessed. As a rule the prayers are brief, but they are none the less instructive. They show quite clearly how the meaning of liturgical action is to be unfolded and thereby made of greater functional value.

This value, of course, should not be reserved for the hour of worship any more than the religious attitude or

the spirit of piety in general. It is chiefly needed at other times, amid ordinary occupations and especially in the stress of wayward tendency or allurement to wrong-doing. It would be an excellent result, then, if the mind developed in such a way that the various experiences of every-day life would call into action the ideas, elevated and pure, which the liturgy has supplied. They would not, probably, appear in all the minuteness they originally possessed; in the process of organization some details are sure to be lost. But the essential thing, the truth in its vitality, with manifold setting and support, would remain as a salutary influence. For such a mind religion would be, in a very deep and efficacious sense, the gathering up of all meanings, whether of nature or of life or of divine revelation, in the unitary act of worship.

EDWARD A. PACE.

Archbishop Ryan

The Most Reverend Patrick John Ryan, Archbishop of Philadelphia, died at the episcopal residence in that city on February 11, in the eightieth year of his age.

His death brought to its close a career marked by the steady accomplishment of good in behalf of religion, humanity and country. With exceptional gifts for defending the truth and upholding the right he united a warmth of sympathy and a gentleness of manner that won for him the esteem of his fellowmen both within the Church and outside. As the head of an important archdiocese he labored with quiet but unflagging zeal in furthering the spiritual interests of his people. The cause of Catholic education especially found in him a constant and earnest support; and the development of the school system of Philadelphia to its present state of efficiency is largely due to his fostering care.

In the organization and direction of the Catholic University, Archbishop Ryan took an active part from the very beginning. He served as a member of the Executive Board appointed by the Third Plenary Council of Baltimore in 1884, to establish the University and shape its administration. Subsequently, as a member of the Board of Trustees, he gave to the work unremitting attention and the benefit of his counsel at once prudent and progressive. It was his cherished hope that the University might be enabled to provide more adequately for the needs of the Catholic laity and bring its facilities within the reach of all classes. That this desire was in part realized before he laid down his earthly task, afforded him sincere gratification; it was the fulfilment in a particular sphere of those wider beneficent purposes for which he lived and strove, and which entitle him to the grateful remembrance of all who have at heart the advancement of Catholic education.

It is not surprising that the untrained multitudes coming to our great cities from rural districts, caught by the glare of the electric lights and bewildered by our subways and sky-scrapers, should be ready to accept whatever is offered them by modern science and implicitly obey whatever direction may be given to them in its name, But when sober scholars, who claim the right to mould public policies and to shape the lives of our future citizens, throw prudence to the winds and attempt to construct educational systems on the basis of each new principle announced in the name of science, while they remain deaf to the voice of authority and blind to the wisdom accumulated through centuries of experience, it is high time that some one should sound a warning to the plain people who must inevitably foot the bills and whose children's future is imperiled.

HASTY EXPERIMENTS

Our business men show more caution in their ventures and yet every year witnesses the failure of a large percentage of new enterprises. When a new material, highly recommended by the latest findings of science, is offered to an architect or a builder, he pauses and experiments with it on a small scale; he waits until experience confirms theory before risking his reputation or large sums of money. But where the lives of our future citizens are at stake, those responsible have moved with less circumspection. Each new theory that is presented with glowing promises of the results to be achieved is accepted without challenge and straightway put into effect througout the school system of large sections of the

FAILURE OF PHONIC SYSTEMS

country. Thus the phonic system was guaranteed to overcome the difficulties of teaching the children to read. One of its great merits was said to be its complete break with the worn-out methods of the stupid people who lived before our enlightened day. It was said to be in harmony with the latest linguistic discoveries. The child must follow in the footsteps of the race, and when his remote ancestors took their humble place with the cat and the dove, the cow and the dog, they learned from them how to sound the consonants *f*, *d*, *m*, and *r*. From the rats they learned how to pronounce their *y's* and from the bees their *z's*. But the babies even in those primitive days came into the world with their mouths shaped properly for the letter *b*. This primitive system was brought up to date when the child learned from the locomotive how to pronounce his *p's* and his *ch's*. Twenty years of experiment with the children of the nation have finally led to the discovery that this system in its various forms has failed in spite of the fair promises with which it was ushered in and in spite of the quick results obtained in the primary rooms. Experience has shown us that the net result was the calling of words and the missing of their meaning. A generation of our children were disinherited by this break with the past, and for them the wisdom of the ages is likely to remain a hidden treasure.

THE CULTURE EPOCH THEORY

Similarly, when the embryologist announced his discovery of the recapitulation theory, it was straightway converted into the culture epoch theory and introduced into our schools in text-books and teacher's methods. From the housetops the proclamation went forth that the schools were about to transform the world, that authoritative religion might now retire

from the field. When the children should have learned that they were the lineal descendants of the tree dwellers and made the ascent to the plane of civilization in their own little lives, they would have gained such a foundation for morality that the courts might close their doors and the policemen turn to some useful occupation. The result has been an increase of several hundred per cent in juvenile crime, a general loss of aesthetic appreciation, a wide-spread craving for dumb-show and noise, for moving pictures, vaudeville, and cheap nasty literature. Drunkenness and the use of tobacco were to be cured by teaching the children in the primary grades the pathology of lungs and heart and liver. And now we are told that the race will be saved just as soon as the schools are permitted to teach the little ones sex hygiene.

PHYSIOLOGY IN THE PRIMARY GRADES

In all these departures there is no appeal to experience, none to authority; the field is given over completely to the theorists. The teachers, for the most part, are helpless in the matter. The command comes down from above, from the professor in the university chair, and from the book agent who masquerades as an educational expert and draws five or six thousand dollars a year as superintendent of a city school system, who feels that he must prove his competency by bringing the school system into line with what he imagines are the latest scientific discoveries.

THE NEW BASIS OF ADJUSTMENT

Occasionally a note of warning is sounded and some wholesome advice offered, but for the most part it is lost in the clamor. Professor De Garmo, in an address recently delivered before the New York Branch of the National Congress of Mothers,[1] said many things which are

[1]Child Welfare Magazine, February, 1911, p. 47.

worth pondering. Speaking of the necessity we are under of reconciling the ideals of liberal and technical education, he said: "Two kinds of solution that have been attempted, but without pre-eminent success, may be mentioned first. We have tried reform by addition, and counter-reform by subtraction. Whenever we have heard of a good thing, such as nature-study, music, hygiene, temperance instruction, literature, drawing, manual training, or domestic science, we have added it to the curriculum already occupying the whole time of the children. When multiplication of studies had led to the overburdening and distraction of the pupils, we have tried subtraction, and have cut out with grief what we added with joy. It is a modern instance of the nursery saying, 'The king of France with forty thousand men marched up the hill—and then marched down again.' "

CONFLICTING IDEALS

TINKERING WITH THE CURRICULUM

If this experimenting were done in a single school with fifty or a hundred children, the parents of the children would have a real grievance against those who presume to practice upon the souls of the little ones vivisection experiments leaving lasting effects of a very injurious character. But what will posterity say of a nation that permitted experiments of this kind to be carried on not with the few but with practically all of the children of the nation?

Concerning the second solution attempted, Professor De Garmo gives this clear statement: "The dominating plan thus far has been to carry general education as far as parental and social pressure can force it up, and then to add a special training for vocation. Thus in the university we try to get students to finish the arts course before beginning professional prep-

CULTURAL AND VOCATIONAL EDUCATION

aration; when most of them refuse to do this, we permit them to begin their technical training in engineering, agriculture, and even law and medicine, at the close of the high school period. We are now proposing to begin vocational education when the grammar school course has been completed at the age of fourteen. This scheme has worked better, perhaps, than that by addition and subtraction, but it has serious drawbacks, since most of the pupils who most need technical training never get any at all. The plan for adjusting liberal and technical education which seems to have the best chance of success is not that of tandem arrangement, or reform by addition and counter-reform by subtraction, but that of reorganization in which the two elements are suitably blended."

EXPERIMENTING ON A LARGE SCALE

It seems we are to have another experiment on the usual scale. In justification, we can at least point to the fact that we are consistent. In this country we do everything on a large scale. In a country that moves slowly there might be time to experiment with two or three guinea pigs, but if we undertake the thing at all, our victims must be numbered by the tens of thousands. Of course we depart from this custom once in a while; thus one of our large universities tried electiveism to its fullest extent for a couple of decades, and now it is trying subtraction and returning to a modified form of electiveism which we are told will at least have the advantage of holding before the students' eyes a coherent ideal of a college course. And then, too, in the turn which this experiment has taken there is a hint that the past may not have been all wrong and that its wisdom may lend some slight additional justification to a new theory.

This appeal to the authority of the past in matters educational is more pronounced in the professor's address

A STEP IN THE RIGHT DIRECTION

from which we have been quoting. "Before describing the principles, according to which this reorganization of the two necessary elements of a modern education can be effected, I wish to call attention to the fact that we are now breaking with an important race experience, to the detriment, I think, of our children. Throughout the history of civilized races adolescents have always performed physical work. This has been an element in the education of the children of the highest classes, and for the lower classes it has been their chief means of mental and physical development. * * * If we can introduce a type of industrial work into school training that shall coordinate mind and hand in helpful ways and become always truly educational and never a mere mindless routine, then we shall have restored the wholesome effect of an important race experience, now broken, and have rendered education more useful and more attractive to the young."

THE CHURCH'S METHOD

I suppose that it is the part of wisdom as well as of mercy to welcome back the prodigal son without upbraiding him for his folly. The object lesson may have been necessary; in any case, its meaning should not be lost. The Church civilized the hordes of barbarians that swept away Roman civilization; she tamed the warring chieftian and subdued the lusts of his henchmen, not by idleness or electives among a multitude of cultural subjects, but by training together the hand and eye, by bending the lawless energies of untamed natures to the conquest of the soil and to the rearing of monuments typical of peace and of union among the children of men. The aesthetic faculty was awakened, the creative powers stimulated by the building of great cathedrals and the adornment of the house of God. St. Benedict and his

noble band of followers taught the children of the nations to find their sanctification in labor and their spiritual elevation in the external embodiment of the visions of beauty which the contemplation of high things generated in their souls. They did not teach an aimless exercise of the hand or eye or a useless destruction of the fruits of others' industry, as has been done too often in the experimenting in our schools of manual training.

It was not to the work of the Church or to the great schools which were animated by her spirit that the "once" referred to by Professor De Garmo applies. "Once drawing had no end but just the acquisition of the ability to draw. The subject had no purpose beyond itself; it ended in a *cul de sac.*" This was the practice in the days when education wandered from the paths of authority and groped its way blindly. But at an earlier time, guided by the spirit of the Church, drawing was taught, as were painting and sculpture and all the fine arts, so that the acquired skill might be used to express man's love for God and his determination to render His house and His service worthy. This lofty aim, it is true, has not returned, but in its place something more selfish, more narrowly utilitarian, is proposed. "But if drawing can point to some end beyond itself, such as the making and reading of working-drawings for the production of articles in the industries, or the designs for millinery, dressmaking, decoration of clothing, implements, walls, furniture and the like, then the subject becomes instinct with life and promotes alike the development of mind and the acquisition of skill. In like manner, and with like results, mathematics, the natural sciences, civics, commercial geography, and language, may be adapted to this double service." Here the occupation points to some end beyond

A WORTHY IDEAL

A SELFISH IDEAL

itself; it points indeed no further than to the pupil's self-interest, yet this is something. It is probably sufficient to lend interest to the work and to bring about something of the desired skill, but the spectacle must still remain one which should move the angels to pity. That man should have so fallen from his high estate and should have so completely lost the "motive and the cue" for all high achievement!

We are told that "a study detached from life has small ethical value," and that "it never realizes its full potency as an intellectual discipline until it trains together both brain and hands, until it unites completely the culture of the mind and the acquisition of industrial technic." This sounds well and it is hardly possible to question its truth, but, as in so many other cases, we must turn to the context to find out the meaning of the phrase, and there we learn that in Professor De Garmo's concept of "the culture of the mind" there is nothing beyond the pure science which underlies the practical application to be made in the shop. The linking together of all natural truth in the light of a Creator and of an over-ruling Providence is apparently, in the Professor's view, no part of that completeness of life which he proposes as the aim of education.

PURE AND APPLIED SCIENCE

It is as true now as it was the day Our Lord explained to His disciples the parable of the unjust steward, that "the children of the world are wiser in their generation than the children of light." And so, with commendable prudence, after setting forth his ideal education for the children of the nation, Professor De Garmo points out the means necessary to its realization. "To this end a new set of text-books must be devised in this country, as it has been in Germany." And here, where we would expect to be shown the motive capable of lifting the

NEED OF NEW TEXT-BOOKS

pupil above his narrow, selfish interests and inspiring him with zeal in some high and noble cause, we are left without so much as a hint of a soul for the new educational scheme. Instead, the Professor proceeds to burn incense to the local diety, informing us that "the Education Department in New York State has just perfected a plan whereby this new type of industrial education may begin in the seventh grade, or when the children are twelve years old. It is the greatest advance in educational organization since Horace Mann." After this it is to be expected that all lesser lights will hide their diminished heads and follow humbly in the wake of this latest discovery in pedagogical science.

Old systems of manual training, in which only parts of useful articles were made by the pupils, for the acquisition of skill, are to be abandoned. "A better theory is that whole things should be made, and that all acquired knowledge and skill relating to them should be applied. * * * Under such conditions industrial work is always a joy, never a drudgery; it combines the best cultural training with the best technical exercise; it aids materially in reconciling old and new education. As to economy, pupils will furnish much of the material needed, provided the wholes they create are of economic value and are to belong to themselves."

TRAINING FOR CITIZENSHIP

It is admitted by all that the schools should train for citizenship. Indeed the State schools claim this as their *raison d'etre,* and still the only motive for the children worthy of consideration is personal utility. We bemoan the fact that corruption appears everywhere in our public life. Graft, bribery and vote-buying have become so prevalent that many lovers of our institutions are seriously alarmed for our future, and unless something better than a narrow utilitarianism animates the

schools, there is, indeed, grave reason to fear for the future of our nation.

THE POWER OF AN IDEAL

How different was the atmosphere of the school when it was animated by the spirit of the Church. The pupil strove for skill that the product of his hand might redound to the glory of his native city or to the honor of God. But in our day it has become the fashion to discard the principles of education that tamed the warring hordes of the North and developed Christian civilization. The motive held before the eyes of the pupils of those days remained the dominating principle in the conduct of the adult and it was a motive capable of making the warring barons forget their personal grievances and depart from their homes and their possessions to rescue the holy places from the hands of the infidel. It was a motive that in the end united the nascent nationalities and developed Christian civilization.

RELIGION AND CITIZENSHIP

The makers of methods for our schools might with profit listen to the words of Savonarola addressed to Romola in her flight from duty: "This, then, is the wisdom you have gained by scorning the mysteries of the Church?—not to see the bare duty of integrity, where the Church would have taught you to see, not integrity only, but religion. * * * And do you own no tie but that of a child to a father in the flesh? Your life has been spent in blindness, my daughter. You have lived with those who sit on a hill aloof and look down on the life of their fellow-men. I know their vain discourse. It is of what has been in the times which they fill with their own fancied wisdom, while they scorn God's work in the present. * * * If your own people are wearing a yoke, will you slip from under it, instead of struggling with them to lighten it? There is hunger and misery in

our streets, yet you say, 'I care not; I have my own sorrows; I will go away, if peradventure I can ease them.' The servants of God are struggling after a law of justice, peace, and charity, that the hundred thousand citizens among whom you were born may be governed righteously; but you think no more of this than if you were a bird, that might spread its wings and fly whither it will in search of food to its liking. And yet you have scorned the teaching of the Church, my daughter. As if you, a willful wanderer, following your own blind choice, were not below the humblest Florentine woman who stretches forth her hands with her own people, and craves a blessing for them; and feels a close sisterhood with the neighbor who kneels beside her and is not of her own blood; and thinks of the mighty purpose that God has for Florence; and waits and endures because the promised work is great, and she feels herself little."

In this scene George Eliot has portrayed the contrast which still exists between the training which the Church imparts to her children and that which is given in a State school system which is forbidden by law to offer the motives of religion as the guiding principles of the children's lives. And yet, history does not record many situations in which the spirit of the Church is more imperatively called for than our own. We have to blend together the children of the nations and work out a harmonious ideal. We must teach our children to place the common good above all individual interests. We must adjust national customs, religious beliefs, the interests of capital and labor, and out of heterogeneous and conflicting elements develop a new type of government and a new order of civilization. No school system can minister efficiently to the attainment of these ends which places before the children no higher motive than self-interest.

Professor De Garmo lays down the following three

principles as the basis of the type of education which he advocates: I. "The most important principle of all higher technical education is that each school shall use the fundamental sciences in accordance with its own leading purposes." II. "The second principle according to which industrial education should be conducted is that of creative productivity." III. "A third principle is that all problems in industrial work attempted by the student should rest upon a broad basis of fundamental science." Even if the correctness of these three principles be granted, they form too narrow a basis for a satisfactory scheme of education. An industrial education animated by no higher principles may satisfy the demands of the materialist, the anarchist and those who have lost sight of God and are incapable of responding to the motives of faith which in the past have lifted men up from their low estate and made them children of God, but it cannot meet the requirements of the Church commissioned by the Good Shepherd to feed the lambs and the sheep of His flock. No scheme of education which rests contented with the co-ordinate development of mind and hand and which neglects to develop proportionately the love of God and of fellow man, however highly recommended by the spokesmen of science, can be accepted as sufficient by consistent Catholics.

INADEQUATE BASIS FOR EDUCATION

We have grown accustomed to the guarantees furnished with each new scheme of education, and so we are not surprised that, after brushing aside the present mistaken theories in our public schools, the Professor from Cornell gives a clean bill of health to the system which it seems is about to be introduced in his State. One unfamiliar with our educational experimenting might be led by the Professor's tone of finality to suppose that he was speaking of a system that had proven its claim by genera-

tions of service—that his was the role of the historian and not of the prophet. Indeed, he begins in the role of historian and without warning assumes that of the prophet. "Modern education has tended to drift away from its ancient mooring—life itself. Intellectual exercise detached from the fulfilling of its proper functions in rendering life fuller and more interesting, loses most of its moral and educational value, while it tends to leave undeveloped the manifold types of practical efficiency that have been most valued in the past. Industrial training which observes the three principles explained above, puts the children into touch with the real world, awakens their interest and ambitions and rapidly develops their power. It unites again what should never have been separated, the training of the mind and that of eye and hand; it furnishes vivid and vital interests, instead of dead and perfunctory ones. Such a union of technology and culture restores wholeness to education, for not only are applied sciences more moral than pure sciences, but they are more life-giving, and fuller of those stimuli that best lead youth to exert its powers and to fulfill its real functions in the world."

THE TEST OF EXPERIENCE

FAIR PROMISES

So it has come to this, that having banished religion from our schools, the only basis to be found for the teaching of morality is the applied sciences which are "more moral than pure sciences." That the public schools have failed to efficiently teach morality is now very generally admitted, and their helplessness in this respect is only too painfully evident from the utterances even of the leaders in the public school system. However, blame for past failures must be fastened on anything or everything but their real source.

A few years ago a word of criticism of our public

schools or their methods was tantamount to treason, but now that the sins of the past generation of school authorities are to be heaped on theories which are to be banished from the schools in favor of education conducted in the interests of manufacture and organized wealth, one may with impunity point out obvious defects in the work of our schools during the past few decades. As one of many utterances along this line, we would call attention to a very truthful and able article in the *Atlantic Monthly* for February, by Cornelia Comer, under the title "A Letter to the Rising Generation," from which we must content ourselves with a single citation. "Many of you young people of today have not heard of Cassandra, for a little Latin is no longer considered essential to your education. This, assuredly, is not your fault. You are innocent victims of a good many haphazard educational experiments. New ideas in pedagogy have run amuck for the last twenty-five years. They were introduced with much flourish of drums; they looked well on paper; they were forthwith put into practice on the helpless young. It has taken nearly a generation to illustrate their results in flesh and blood."

A MODERN SCAPEGOAT

THE VICTIMS

Is it conceivable that the American people, after twenty-five years of disaster in educational experimenting, will now turn over the children of the nation to another experiment with nothing to guarantee the results but the fluent assertion of educational experimenters? Robert Lain, in *The Sierra Educational News,* for January, assures us that the State of California is about to introduce into all its schools a system of industrial education that will be governed by the following eight principles: I. "Industrial education must be a preparation for participation in industrial life." II.

EIGHT FUNDAMENTAL PRINCIPLES

"Industrial education must be three-fold. It must train workers for the industries. It must train for good citizenship. It must train for the enjoyment of life." III. "Industrial education must begin at fourteen years and continue until the pupil can secure employment at a living wage." IV. "The combination of a vocational school for pupils between the ages of fourteen and sixteen and a trade school at sixteen has proven the most successful type of industrial school yet devised." V. "Industrial education must be adapted to fit local conditions." VI. "Industrial education must keep in close touch with industrial life." VII. "Shop instructors should be skilled mechanics taken from the trades, and not manual training teachers." VIII. "Industrial schools must be free from outside interference." These eight principles, like the three principles on which De Garmo would base industrial education, are characterized by the same lack of authority. They are founded, for the most part, on speculation. It would not be difficult to cull from current educational discussions many other sets of fundamental principles which would in the main agree with those cited above, at least they would agree in excluding from the actual work of the schools that form of training which alone can lead to true citizenship, which alone is capable of lifting the individual above his own narrow and selfish interests and of giving to him the power of devoting his life to the interests of God and of his fellow man. They will agree also in appealing exclusively to the findings of science and to current theory for their justification while they ignore the experience of the race and remain deaf to the voice of authority.

DISCUSSION

BRIGHT AND DULL PUPILS

"Can a teacher do justice to a class in which there are bright and dull pupils? What plan would you suggest?"

In the usual school-room it is quite impossible to avoid a classification which places bright and dull pupils in the same room. It is only in very large schools that it would be possible to classify the pupils in each grade according to native talent. Clearly, therefore, the teacher must be prepared to deal with bright and dull children in the same room. If the situation is intelligently met, I believe it will be found that there is no great disadvantage in having a wide range of talent among the children. It is not possible within short space to enter into the details of method for meeting a situation such as this; we may, however, call attention to a few fundamental principles which will assist the young teacher in the management of a class where the bright and the dull meet.

Encouragement and self-reliance are among the greatest needs of the dull pupil. He needs a spur to his ambition, it is true, but the teacher must see to it that the spur is of such a nature as not to cause discouragement. The dull pupil must not be given a task which he cannot perform by his own unaided effort; he must not be pitted in competition against a pupil who is brighter than himself. In both of these cases discouragement is the inevitable tendency and, while the strong, self-reliant pupil may learn humility from defeat, and find in the humiliation a spur to greater endeavor, this is not the case with the dull pupil whose lack of faith in himself is his greatest misfortune. A large percentage of our "dull" children are the victims of mistaken methods. Where tasks had

been assigned day after day which were beyond the child's unaided power, he naturally turned to his friends among his school fellows or at home for help and learned to lean upon others instead of upon his own powers. This parasitic habit is very frequent among dull pupils; it is a species of mental balk. Where the children are pitted against each other the results are even worse. Here the dull child enters upon his task without the slightest hope of winning; the whole class knows that the prize is within the reach of only a few of its members; all the others, consequently, enter the competition with the certainty of defeat from the start. The high emotional tension, the publicity, and the humiliation of being at the foot of the class, all combine to make dullards of children that might otherwise develop normally.

If the process of making dullards is to be checked, the teacher must strive unceasingly to arouse the interest of the dull pupils in their studies and to avoid associating the subjects taught with anything that is in itself disagreeable to the children. Keeping children in after school, compelling them to write hundreds of lines, and all similar punishments, as a rule do much more harm than good to the dull pupil. If he is to be rescued from dullardom, it must be through interest rather than through coercion. This truth is expressed in the familiar saying, "You can bring a horse to the trough but you can not make him drink." It was given more beautiful expression by Our Saviour in the Garden of Gethsemane, "Put up again thy sword into its scabbard, for all who take the sword shall perish by the sword," and again when He said to His followers who were unable to comprehend the mystery of the Blessed Eucharist, "Amen, amen, I say unto you, you cannot come unto me unless it be given to you by my Father."

The brightest pupils in the elementary school are sel-

dom heard from in after life; they are destroyed by the same mistaken methods to which we owe the making of our dullards. In competition with dull pupils they either contract habits of idleness, from which they do not afterwards recover, or they are over-stimulated, which results in nerve break-down. The evil is aggravated when unwise superiors allow these children to pass up through the grades with undue rapidity. In such cases, when the period of physical reconstruction sets in, the pupil frequently finds himself beyond his depth. Defeat, humiliation and discouragement then lay hold of him and drive him from the school as soon as the law will permit.

Clearly, we need a method which will enable the teacher to minister to the bright and to the dull with equal blessing, but before such a method can be successfully inaugurated many changes must be made in our text-books and in the conduct of our classes; above all, we must learn that the aim of the educational process is the natural unfolding of the pupils' minds and characters and not the loading of their memories with verbal texts. The details of such a method will be outlined elsewhere. Children with high visualizing power must be called upon to reproduce words and phrases after three or four repetitions, whereas children with low visualizing power should not be allowed to attempt such reproductions until the language has grown familiar by frequent repetition. Where this procedure is properly managed, the brighter pupils are of constant assistance to the duller ones.

More than two grades in a room

"Can justice be done the pupils in a room in which there are more than two grades?"

Experience has answered this question in the affirmative in innumerable instances. The non-graded district schools have furnished far more than their percentage of

successful men. There are, of course, several causes for this, but one of the chief factors seems to be the large play which these schools give to the phenomena of imitation. It is, in fact, quite essential to the child that he be provided with a reasonably large group of divergent models. In a properly conducted school the children learn far more from one another than they do from books or teachers. "In the old-time school, where the end sought was erudition rather than education, the process of cramming might have been facilitated by the uniformity of the children, but in the modern school, where the whole effort is to promote growth and development in the children, the chief needs are a stimulating environment and a reasonably wide range of models for imitation."[2]

In a room where there are several grades, the children in the lower grades gain perspective and their minds are, in a large measure, prepared for the matter before they reach it in the regular course. This has a great many advantages which of themselves, apart from any other consideration, would go a long way towards counterbalancing the disadvantages usually supposed to exist in rooms with several grades.

There is a third advantage in this arrangement in the fact that the pupils are compelled to rely on themselves to a much greater extent than is usual in cases where all the children in the room are in the same grade.

HOME TASKS

"Which is better, the modern method of having few or no home tasks, or the old way of preparing nearly all the studies at home?"

There are many aspects to this question which must be taken into account before a satisfactory answer can be given. The present tendency in the closely graded school

[2]Shields, *The Education of Our Girls, p. 61.*

results in hypertrophied mental tissue, if the term may be allowed. The pupil is merely receptive; the teacher does the work. The result is that when the pupil has finished the work in the elementary school and high school, and presents himself to the college, his condition may be aptly described in the words of Mr. Dooley: "The President takes the boy into his Turkish room, offers him a cigarette, and says: 'Now, me dear boy, you are admitted. What brand of larnin' do ye wish studied for ye by me competent professors?' " The machine methods which have gradually asserted themselves in the public school management of this country demand more and more work of the teacher and less and less of the pupil. There must be no home tasks; and, in fact, the child is seldom called upon to do any real studying. He gives a listless attention to the teacher while she explains away all the difficulties of the lesson and a still more listless attention to the recitations of the forty other children in the room. In the non-graded school-room, in spite of all its disadvantages, the pupil had to work out his own problems with help and guidance from the teacher only when absolutely necessary. Having learned how to work and to rely upon himself, he gladly took up his tasks in the evening at home.

But all this has been changed in our day of softer discipline and socialistic tendencies. The present theory seems to be that everything must be done for the pupil; he must do nothing for himself. His parents feed and clothe him; the school supplies him with books, paper, pencils, and with an education ready-made. The next step in advance, if we are to judge by recent tendencies in some of our large cities, will be the taking over by the school of many of these home functions. The children will receive in the schools their medical attendance, their morning bath, their breakfast, and their instruction in sex hygiene.

Whatever may be decided upon for the children in the primary grades, there can be little question that the older pupils should prepare their lessons at home. The only legitimate end of the work in school is to prepare self-reliant, self-helpful citizens, and this end cannot be attained unless the children be taught to work while away from the eye of a task-master. The one great danger of home tasks is that the children may find, in the older members of the family, unwise help. The teacher may be deceived by the work presented and assign tasks, on this basis, which are quite beyond the unaided powers of her pupils. As time goes on, the children, under these conditions, will become more and more parasitic. The foundations prove too weak to support any reasonable superstructure of knowledge, but after all, this objection is more theoretical than practical. The competent teacher will not experience much difficulty in determining for herself whether the pupil's work is genuine or not, and she can deal with her pupils accordingly. Moreover, if competitive work is absent from the school, as it should be in the elementary school at least, the pupils will not be in great danger of appealing to others to perform their tasks. Every normal child finds delight in working out his own problems and the more success he meets, the more impatient he becomes of the meddlesome interference of those who would deprive him of the real reward of study, the joy of conquest.

SPECIAL TALENTS IN SCHOOL CHILDREN

"If a teacher should remark an aptitude in a child for a certain branch, should she not give special attention to the development of this talent?"

A record should be kept of the special aptitudes of all the children in the school, but the child's greatest need during the developmental period, at least during the

period preceding puberty, is symmetry and balance. Where this is absent, a healthy mental development can not take place. When the time comes for special and vocational training, it will be of great value to know what the child's native tendencies are, for these point the way to the proper life-work for him. But in the period of symmetrical development, where a broad basis must be secured for mental life, it is the business of the teacher to resort to every means within her reach to secure and preserve symmetry. In fact, this is one of the teacher's chief functions. She must preserve balance and symmetry in the unfolding lives of the children committed to her care. She must protect the precocious pupil from over-stimulation; she must encourage and stimulate the over-grown, dull pupil; she must preserve as far as possible the balance between the physical growth and the mental development of all her pupils. "But balance in mental development, in the sense of symmetry, is more immediately dependent upon the teacher than any of the other balances in the mental process. In organic development symmetry is secured by the life-principle which controls the process of development in the organism. Symmetry in the conscious development of animals is similarly dependent upon forces resident in the individual, which are known to us under the name of instincts. In the human infant, however, instincts have largely disappeared and symmetry in the developing mental life of the child is secured, if at all, through the conscious efforts of the parents and the teacher."[3]

Where a child exhibits a special aptitude for any one branch, he is likely to devote to it an undue proportion of his time, for he finds in it a source of constant delight, whereas his failures along other lines for which he has less native talent are likely to discourage him and to beget a profound distaste for the subjects in question. Under

[3]Shields, *The Psychology of Education, p. 117.*

these conditions the most imperative need of the child is stimulation and encouragement along the line where there is least native tendency, and it is here that the teacher should prove of greatest assistance to the pupil. Of himself, the child is, for the most part, helpless. His mental life, like other forces in nature, is likely to follow the lines of least resistance. It is the function of the teacher to see to it that erroneous tendencies are checked and that the child is allowed to come into the full inheritance of his race. The teacher will seldom be called upon to discourage the child from working along the line of his native talent, but he should encourage him in other directions and seek to awaken his interest in a hundred ways.

AWAKENING INTEREST

"How might mental appetites for certain branches, for which the child feels no desire, be aroused?"

An adequate answer to this question would involve a large part of a treatise on methods, but a few principles may be cited which will prove serviceable. An over-dose should not be given in the beginning of any study. Here, as in the case of physical appetite, we should make haste slowly. All coercion should be avoided. To force a child to partake of any dish, especially in large quantities, is a very unwise procedure if we aim at cultivating in the child an appetite for the food in question. This rule holds as rigidly in mental life as it does in physical life. The new subject should be approached from the side of its relation to previously known subjects, or from the bearing of the new subject on some practical interest of the child.

Much more care and skill is required in overcoming a child's distaste for a subject than in cultivating a taste for a new subject. The procedure, however, in both cases

is largely coincident. In overcoming a distatse, however, it is usually necessary to begin by the removal of misconceptions and by presenting the subject in some large and luminous way that will lay hold of the children's imagination and place before them the benefits to be derived from a mastery of the subject in question. Children who have a highly developed taste for drawing and painting may be led to develop a love for reading by showing them how reading will help them in their chosen field, and once this point has been gained, the tactful teacher will find little difficulty in arousing their interest in many other things which literature holds for them. Similarly, when children dislike mathematics, the teacher should first remove as far as possible their misconceptions of the subject and then interest them in the mathematics involved in some construction work upon which they are engaged.

HOW FAR SHOULD TECHNICAL DISTINCTIONS BE MADE IN BOOKKEEPING TEXTS?

It stands to reason that every student of bookkeeping should be familiar with the ordinary terms used in the art that he is endeavoring to master. But it is not supposed that such students know the meaning of the entire nomenclature of accountancy. Between these two degrees of knowledge lies a wide, debatable field. I take it for granted that no young man is entitled to a diploma who cannot distinguish clearly between notes payable and notes receivable, resources and liabilities, net credit and net insolvency, a promissory note and a bill of exchange, single and double entry, a resource inventory and a liability inventory.

But in a final examination teachers do not hesitate to exclude questions like the following: Differentiate these accounts —open, mutual, representative, summary, real, current, balance, impersonal, negative, nominal, controlling, personal, adjustment, private, bank, depreciation, proprietor's. While all of these terms are really important in their own place, it can easily happen that a youth may be highly serviceable as a bookkeeper and still be unable to define two-thirds of them. It is desirable, but not absolutely necessary, that he know the difference between quick items, slow items, and temporary items; between trading account items and loss and gain items, in an analytical statement.

The task set me is to divide the vocabulary of accountancy, to point out what a bookkeeper must know, what he should know, what he may know; in other words, to show which terms are essential, which integral, which auxiliary.

I am confronted by difficulties not easily surmountable. Had our business schools throughout the country the same textbook, the same length of course, the same kind of pupil, the problem could be more easily solved. Unfortunately for my purpose, this desirable sameness is not in evidence.

It is not my intention to find fault with authors, or to decry competition, or to blame individuality, or to discourage orig-

inality; but I deplore the fact that bookkeeping texts of our day are decidedly ununiform in definitions and in the use of terms. The impelling motive for this unhappily diverging mode of procedure seems to be no other than that one publication may be different from all others. Whether or not the end justifies the means, I leave discriminating teachers to decide. Certainly it would be imprudent, not to say hazardous, for one author to appropriate word for word the definitions of another. Such conduct might be styled plagiarism.

But why not have standard definitions for bookkeeping terms? A dictionary is edited by experts whom it is no easy matter to excel in the choice of words necessary to convey the exact meaning intended. Why ignore the fruit of their labor and give the world something inferior? Webster says, "Bookkeeping is the art of keeping accounts." Is that not concise and correct?

"Bookkeeping," says an accounting encyclopedia, "is the science of correctly recording business transactions connected with the exchange of values." This definition is objectionable for several reasons. In the first place bookkeeping is more than a mere correct record of business transactions. Otherwise a daybook would be sufficient. In the second place the word *science* is questionably employed. In the same volume I find this: "Bookkeeping is an art. * * * The exponent of the science is the public accountant, the exponent of the art is the bookkeeper." There is a lack of consistency shown here. What is an art on one page is a science on another. In the third place the phrase "exchange of values" is unfortunate. It is a mistake to use important terms without defining them. In business usage value signifies worth, purchasing power, utility, the aggregate properties of a thing by which it is rendered useful or desirable. Does it seem right to say that this is exchangeable? A trained voice, skill in gardening, wit, friendship, have value; still we do not speak of exchanging them, for that would be absurd; but we may secure the services of the person who possesses one or other of these excellencies.

Medicine enters into business transactions; and though the price may be high, it is of no value, though useful to a sick child who will throw it out of the window if it can. And this

same medicine may be exceedingly valuable to the physician whose reputation it sustains by effecting cures. Hence, in a sale of this kind the medicine is exchanged and not its value, since the latter is the estimate both the doctor and the child have of it.

Another instance of how widely authors differ in their definitions is the case of interest. Webster says, "Interest is premium paid for the use of money." An author of a bookkeeping text informs us that "the use of money is interest."

Leaving these unpleasant drawbacks aside as evils inevitable in our time and our condition, certain broad, flexible rules may be formulated to guide us in determining how far technical distinctions should be made in bookkeeping texts.

1. The vocabulary ought to include all strictly fundamental terms, *i. e.,* such as are necessary in comprehending the laws or principles that govern the art of bookkeeping. Special terms should be deemed to be of secondary importance. Words that belong to accounting, as such, and as distinguished from bookkeeping, had better be omitted. In order that the student may study after leaving school, let him understand the terms used in trade magazines.

2. Mental confusion, readily caused by the overcrowding of technicalities, should be avoided. Too much quinine does more harm than good, and the undue multiplication of words new to the student, bewilders, discourages.

3. Hairsplitting distinctions may be discussed with much mental profit by professional accountants, but they should not be broached to a class of bookkeepers. A true educator teaches the essentials first, then what is useful; and, lastly, what is ornamental.

4. Disputed questions are out of place in a manual designed for beginners. Pupils, as a rule, have implicit confidence in teachers and authors. It is unwise to shake this without a grave reason.

5. Some terms should be mastered thoroughly and indelibly impressed on the memory; others ought to be studied carefully, though not necessarily learned by rote; others again may be discussed or omitted at the discretion of the teacher. To

facilitate the application of this suggestion, three sizes of type might be used in the text.

6. The comprehensiveness of the vocabulary to be learned by bookkeeping must be regulated by

(a) Width and length of the course.

(b) The mental capacity of the students.

(c) The extent of general knowledge already acquired.

(d) Previous acquaintance with the subject.

7. The terms used in the bookkeeping class should be those employed by accountants in general. All provincialisms, oddities, one-author words, had better be eliminated. Otherwise valuable time is wasted.

8. A practical consideration for both author and teacher is to have in view the removal of any embarrassment that might confront the graduate in meeting for the first time with experienced bookkeepers. This requires familiarity with the terminology of the counting room. Hence the advantage of knowing what kind of business house the youth is to keep books in. It would be well to impress him with the notion that his knowledge of bookkeeping is limited, that his method of attaining results is not the only one, that he should avoid writing for the local newspaper on the subject.

9. Since technical language is generally uninteresting to immature minds, much discretion ought to be used in presenting it to the younger pupils. It is possible to free it considerably from dryness, however, and to make it hold the attention of all except daydreamers, dullards, and devil-may-cares. One may use it much more freely before students of a university than before those of a business college. The latter need a larger share of stimulation, attraction, persuasion, than the former.

10. To emphasize important distinctions is truly educational; but to lay stress on personal whims, to harp on evasive or imaginary differences, to make mountains out of molehills, to wrangle over the relative merits of "tweedle dum" and "tweedle dee," is the height of folly. Examples of this kind of nonsense are: Shall we close the proprietor's account with "To Capital," "To Present Worth," or "To Balance"? When journal and daybook are combined, should the explanation and the journal entry be on the same line? And if so, which should

be on the right side? Should the journal be dated at the left, or in the center? To all such questions the answer is, "As you like it." Do as you please. One way is just as correct as the other. It is all a matter of taste, and not a subject for disputation.

11. The small, unqualified author who is multiplying terms needlessly and who mistakingly thinks he is rendering a service to our profession, should be drummed out of town. A blunderer answering to this description is apt to offend not only once but in more than one way. Doubtless self-infatuation will induce him to frame definitions, coin words, make useless and obscure distinctions, introduce fads, and, by virtue of ability in advertising, succeed in ousting texts far superior to his own.

N. J. CORLEY, O. PREM.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The students enrolled this year at the University, both lay and ecclesiastical, form a highly representative body. They come from thirty states of the Union, and the following foreign countries: British West Indies, Canada, Ireland, England, France, Germany, Russia, Hungary, Bavaria, Cuba and the Philippines. Of the ecclesiastical students 142 are novices of the several religious communities whose colleges adjoin the University. They are distributed as follows: Dominicans, 37; Holy Cross, 31; Paulists, 27; Marists, 22; Franciscans, 19; Sulpicians, 4. The diocesan ecclesiastics number 58; 43 are residents in Divinity Hall, and 15 in the Apostolic Mission House; 160 lay students, graduates mostly of our leading Catholic colleges and high schools, bring the total registration to 360.

A. O. H. SCHOLARSHIPS AT THE UNIVERSITY

The Hibernian Scholarships at the University continue to increase in number. Mr. John Joseph Phillips of New York City was appointed in January, after a successful examination, to one recently founded by the division of the Order in New York County. Mr. Charles Patrick McDonnell of Florence, Mass., Mr. Christian James McWilliams of Brooklyn, N. Y., and Mr. James Enright Woods of New London, Conn., are holders of similar scholarships—the gifts of divisions established in their several localities. With those who are expected to come from Illinois, Indiana, and Montana in the near future they will form a considerable student body pursuing courses in the language, literature, history, and antiquities of Ireland. A condition of these scholarships is regular attendance of the holders at the courses conducted by Professor John Jos. Dunn, Ph. D., who occupies the Chair of Gaelic Language and Literature founded by the Hibernians at the Omaha Convention in 1894.

NEW SOCIETY OF ORIENTAL RESEARCH

The St. John Chrysostom Society has been lately organized at the University for the purpose of studying liturgical and historical questions bearing on the Oriental Churches. Its officers are: Honorary President, His Eminence, James Cardinal Gibbons; President, Rt. Rev. Monsignor Thomas J. Shahan; Vice-President, Rev. Henry Hyvernat, S. T. D., Professor of Semitic Languages and Biblical Archaeology at the University; Treasurer, Rev. Paul Sandalgi; Secretary, Rev. Sigourney W. Fay.

The Rev. Dr. A. Vaschalde of the Department of Oriental Languages at the University, is now preparing for the Corpus Scriptorum Christianorum Orientalium an edition of the ancient "Book of the Union," which was written by Abbot Mar Babai (569-628). This work is one of the most important in Syriac literature, and is still considered by the historians of the East as their official theology on the Incarnation. Its publication under the auspices of the St. John Chrysostom Society will be a valuable contribution to Oriental philology.

SUMMER SCHOOL AT THE UNIVERSITY

Arrangements have been completed to hold a Summer School at the University, July 3-August 4. It will be open to Sisters and laywomen. The courses of instruction are designed especially to meet the needs of teachers and are to be given by members of the University Faculties. Those who attend the school will find suitable accommodation either in the Halls on the grounds of the University or in the neighborhood. A schedule of the courses including detailed information, has been prepared and will be sent on application.

A DISTINGUISHED COLLEGE PROFESSOR

Professor James Farnham Edwards, who died January 17, had been a member of the faculty of Notre Dame since 1888. For twenty-five years he occupied the chair of history, and until his death filled the office of University librarian. To him the Lemonnier Library owes its origin and organization. The Bishops Memorial Hall was also founded by him, and through his efforts, extended over many years, it has become a veritable

treasure-house of documents, portraits, and relics of priceless value for the future historians of the Church in this country. The Laetare Medal, which is annually bestowed by the University on some distinguished Catholic for notable service to the Church or State was originally suggested by him.

Notre Dame has suffered a distinct loss in the death of Prof. Edwards, one of her most devoted sons. As the Ave Maria says: "His services will be appreciated to the full when there is realization of the difficulty of finding anyone to continue them."

THE NEW YORK CHILD WELFARE EXHIBIT

Extending from January 18 to February 12, the New York Child Welfare Exhibit represented one of the most significant congresses in the interest of the city child that our country has seen in recent years. It took place in the Seventy-first Regiment Armory, and we are informed that immense crowds visited the various exhibits, and attended the conferences and discussions which were held every afternoon and evening. The general committee of the Exhibit aimed to present to the judgment of the public the results of more than a year's painstaking research into all the aspects and conditions of city life which affect the child for good or for evil. More than three hundred social workers, educators and investigators, and persons deeply interested in the well-being of children have freely volunteered their time and skill for the study of these conditions. Their findings when presented in the graphic and interesting form of the exhibit called for an outlay of $70,000.

Committees on Associations, Clubs, Health, Homes, Laws, Libraries, Museums, Public and Private Philanthropy, Streets, Recreations and Amusements, Schools, Social Settlements, Work and Wages, etc., furnished exhibits which purposed to give a comprehensive picture of the results already realized by the organizations working to promote the intellectual, physical, and moral welfare of the child. The Committee on Conferences provided addresses from prominent educators and public men on practically every phase of this manifold activity. The recommendations of the various conferences were considered as a whole on Friday, February 10, with a view to obtaining

definite and practical results from the Exhibit, and promoting whatever legislation seemed advisable.

Judging from the list of exhibits, and from the program of the conferences printed in the official handbook, the congress endeavored to be widely representative. Under the exhibit on Moral Education we note that the books recommended to parents for their children are divided into distinct groups for the Catholics, the Protestants, and the Jews. Rev. Joseph F. Smith, Superintendent of Catholic Schools in the archdiocese of New York spoke on "The Strong and Weak Points in New York City Sunday Schools from the Catholic Viewpoint."

TESTIMONIAL TO CHIEF JUSTICE WHITE

Special significance was attached to the Annual Founder's Day Banquet of the Alumni of Georgetown University held in Washington on January 21. In many respects it was a testimonial to the newly appointed head of the Supreme Court, Chief Justice White, a member of the class of '62, and former president of the Alumni Association. A reception to the Chief Justice preceded the banquet and those who attended formed a notable gathering. The more prominent guests of the evening were the senators and representatives of Louisiana, the Chief Justice's native State, members of the Diplomatic Corps, Associate Justices of the Supreme Court, and distinguished jurists from many parts of the country. The speakers included Ambassador Bryce of Great Britain, Associate Justices Harlan, Lamar, and Day, Rev. Eugene de L. McConnel, S. J., historian of the University, John W. Yerkes, Professor William Howland Wilmer, M. D., of the Medical Department, and other well-known men in public life. Mr. George E. Hamilton, president of the Alumni Association, acted as toastmaster.

Ambassador Bryce in his speech declared that there has never been a President better fitted to select members of the Supreme Court than President Taft, and that the Supreme Court has never been more firmly rooted in the public confidence than at present. The Chief Justice in his reply to a toast said: "The talk of socialism, and anarchy, and the disruption of our institutions, which comes as a miasma to our minds under varying conditions of life, fades out of my mind

when I face such a gathering as this. In such American minds and hearts as these, which have their counterpart all over our country, is the perfect and generating source which will fortify and transmit unbroken to future generations our free and noble institutions.

"Until I became charged with the duty of presiding over the Supreme Court it never came home to me how truly that body stands for the progress, success, and benefit of the American people; and it is not an institution separate from the country, restraining and controlling all other institutions, but a court in direct contact with the best and most enlightened American minds, unfolding those minds for the lasting benefit of our people and our institutions."

THE NEW UNIVERSITY OF THE HOLY GHOST

The Pittsburgh College of the Holy Ghost will soon enjoy the rights and privileges of a university under the laws of the State of Pennsylvania. The State College and University Council has acted favorably on the petition of the college for a new charter, and the matter now rests with the Court of Allegheny County for approval and confirmation. It is expected that the University will be empowered to confer degrees in law, medicine, dentistry and pharmacy.

FARMER'S INSTITUTE AT CATHOLIC SCHOOL

The Lincoln Agricultural School, of Lincolndale, New York, was recently the scene of a successful Farmer's Institute. An unusually large number of farmers from the surrounding country assisted at the exercises of the day, and took occasion to inspect the work of this modern school in farming and dairying. The proceedings of the institute were as follows:

Opening remarks, Edward Van Alstyne, of Kinderhook, N. Y.; "How to Make Clean Milk," Professor H. A. Harding of the New York Agricultural Experiment Station, Geneva; "Farm Management," John H. Barron, a practical farmer; "How to Restore Fallow Land," Cary Montgomery, formerly professor of experimental agronomy at Cornell; "Economical Feeding," Mr. Van Alstyne; "Poultry," Mrs. George Monroe, of Dryden,

N. Y., one of the most successful breeders of domestic fowls in New York State.

Lincoln School is under the direction of Brother Barnabas of the Brothers of the Christian Schools, and represents the efforts of the managers of the New York Catholic Protectory to provide a useful training for the boys entrusted to them, while at the same time giving them the advantages of healthy home life on the farm. It is a comparatively new departure in the field of charitable and educational work, and in its management on the lines of the family home has a decided advantage over the institutional methods which have been necessary in the past. Here with smaller numbers, home environment, practical instruction, and healthful occupations, greater facilities for segregation and individual attention, many serious problems in the education of wayward, destitute and unfortunate children are meeting satisfactory solution. It is gratifying to learn of the steady progress of Lincoln School, and to see that in these days of deserted farms such a movement as it represents is already assured of permanent support and encouragement.

NEW CATHOLIC COLLEGE FOR WOMEN

The famous Academy of Mount Saint Vincent-on-Hudson reports a successful first half-year in its new field of college education. The pioneer classes which opened in September for freshmen and sophomores registered thirty students. The faculty now fully organized consists of twenty-one professors, assistants, and instructors, some of whom are well-known members of the teaching staff of St. Joseph's Seminary, Dunwoodie, N. Y.

The year began auspiciously with visits from their Eminences, Cardinal Vannutelli and Cardinal Logue, who came as guests of Archbishop Farley of New York. Other distinguished visitors were Archbishop Bourne of Westminster, and Bishop Albano of Rio de Janeiro. The following special lectures were given during the Fall term; "Tasso's Jerusalem Delivered," and "The Merchant of Venice," two lectures by Mr. C. E. Griffith; "The Poet, Father Tabb," by Professor Francis D. New; "Biology in the Home," four lectures by Dr. James J. Walsh;

a course of six lectures on the "History of Ancient and Medieval Education," by Rev. William Turner, D. D., of the Catholic University of America.

A FRUITFUL TEACHING CAREER

After a teaching service of forty years Brother Fidelian of the Brothers of the Christian Schools departed this life on January 16. At his own request he was buried in the cemetery of the Normal Institute of his community at Glencoe, Missouri. Brother Fidelian (James O'Connor) was born in Cork, Ireland, and at his death was sixty-five years of age. His youth was spent in Detroit. Entering religious life in 1870 he became an indefatigable worker in the organization and development of boys' schools in the South and Middle West. His occupations were successively those of grade teacher, director of schools, and college professor. In the eulogies which appeared after his death his peculiar zeal for the welfare of his pupils was admirably related. Brother Fidelian, it appears, was in this respect more than a local influence. He never forgot or lost interest in those who came under his care, and by correspondence and visits, whenever possible, he guided for many years scores of his former students in their professional and commercial careers, and held them to the principles of living they had been taught in the Brothers' School.

One phase of his educational work has been unfortunately omitted in the current accounts of his life. It was that which undoubtedly attached him so strongly to the clergy with whom he was associated, and for which many in a wider sphere than that in which he labored must be grateful. He was especially zealous in the preparation and instruction of sanctuary boys, and to give others the benefit of his long and successful experience in the work he compiled the "Acolyte's Companion." This appeared without his name—as the work of a member of a religious community—and was intended as a ceremonial and prayer-book for acolytes. It also contained rules and regulations for the establishment and maintenance of sanctuary societies, and for its general utility and accuracy enjoyed a wide circulation. Let us hope that future editions will bear Brother Fidelian's name, as a modest tribute to his memory, and an in-

spiration to our Catholic youth who serve at the altar to emulate his sterling virtues and imitate his sacrifices as a religious and a teacher.

TRINITY COLLEGE NOTES

Reverend Mother Marie-Aloyse, Superior General of the Sisters of Notre Dame of Namur who is making a visitation of all the houses of her congregation in the United States, was at Trinity College January 13 to 17. The students tendered her a reception on the thirteenth, consisting of an excellent musical program and an address of welcome, to which the Reverend Mother responded in terms that showed her great interest in the welfare of the College and her pleasure in making acquaintance with the students. On the seventeenth she was present at the classes and lectures. Mother Marie-Aloyse is the first superior-general of the Notre Dame Community to visit America.

The mid-year examinations took place January 18-24, and were followed by the annual retreat of three days for all the students. The Rev. George Fargis, S. J., conducted the exercises. The work of the second semester began on Monday, January 30. Thirty-five seniors are candidates for degrees in June.

LECTURES ON ARISTOTLE

A series of six lectures on "Aristotle and His Influence in Modern Times," was delivered during January and February at the Academy of Music, Brooklyn, N. Y., under the auspices of the Brooklyn Institute of Arts and Sciences, by Rev. William Turner, S. T. D., Professor of Philosophy in The Catholic University. The following is the list of dates and subjects:

Jan. 6.—"Aristotle's Life; His Relation to Socrates and Plato; His Influence on His Own Times; His Writings; The Character of His Genius."

Jan. 13.—"Aristotle as Founder of Logic; Aristotle as a Scientist; Subsequent Development of Aristotelian Logic; Aristotle's Influence on Subsequent Scientists."

Jan. 20.—"Aristotle as a Psychologist and Metaphysician; His Work on the Soul; His Metaphysics; Later Interpretations of His Doctrines in the Commentaries."

Jan. 27.—"Aristotle's Ethics, Theory of the State and Theory of Art."

Feb. 3.—"Aristotle in Relation to Medieval Christianity."

Feb. 10.—"Aristotle and the Humanists; His Influence on Modern Science, Philosophy, and Literary Criticism."

WINONA SEMINARY NEWS ITEMS

The public essays recently presented at Winona Seminary, Winona, Minn., were, we are pleased to learn as interesting as they were timely. In January "The Fall of Portugal," and "Music and Drawing in the Elementary School," headed the program supplied by the senior class. The February group included: "The Universities of the Middle Ages," "Language Study in the Secondary School," and "The History of Wisconsin." Other subjects to be treated later are: "The Economic Importance of Wisconsin," "Our Three Southern Poets: Sidney Lanier, Father Tabb, Father Ryan," "Old Celtic Songs and Romances," "Every-Day Life of the Romans"—a varied list, showing that both the interests and the capacities of the students have been respected.

On February 9, Mr. Richard Burton, Ph. D., continued the Artists Course at the Seminary with a lecture on "The Poetic Drama." He will be heard again in March on "Wits and Dreamers." March 10, President L. D. Harvey of Stout Institute will lecture on "Culture and Utility Values in Education." March 18, Mr. William Rhys-Herbert will speak on "Harmony, the Essential Differences Between the Earlier and Later Forms." March 12, Miss Mary A. Molloy, Ph. D., will explain "The Art of the Short Story." May 26, President H. L. Southwick of Emerson College will give a reading of "Twelfth Night."

THE BOY SCOUTS OF AMERICA

The National Council of Boy Scouts of America met in Washington, D. C., on Feb. 14 and 15. The members, escorted by a patrol of Scouts, were received by President Taft at the White House. In his address the President pledged his support to the movement, which he considered to be of inestimable promise for the moral and physical welfare of American youth. At the banquet of the Council, held in the New Willard on Feb.

14, a stimulating letter from former President Roosevelt was read, and addresses were made by Ambassador Byrce, Gifford Pinchot, Dr. Charles P. Neill, of Washington. Daniel C. Beard, Mortimer M. Schiff, John Alexander of New York, Richmond Pearson Hobson, Norman L. Schiff, and Rt. Rev. Thomas J. Shahan of the Catholic University.

Mr. James E. West, Executive Secretary of the National Council, in reviewing the movement in America, said: "It has swept over the country like wild-fire, and there are now approximately 300,000 enrolled under the banner of The Boy Scouts of America * * *. The government has grown so fast, and groups of scouts are springing up in such a rapid way all over the country that we have been more than pressed in our desire to give adequate field supervision, and, at the same time, think out the problems facing us. We have carefully abstained from every appearance of commercializing the movement, and have set our faces absolutely against the exploitation of the American boy by unscrupulous advertisers * * *. The outlook before the movement is most promising. Although there is not a single state in the Union that has not been touched by us, yet there are thousands of boys who have not been reached with the idea. The four thousand leaders can be multipled and remultiplied before our task shall have been accomplished."

President Taft and Colonel Roosevelt were elected Honorary President and Vice-President respectively. Other officers elected were as follows: Colin H. Livingstone of Washington, President; D. L. Dulaney of Bristol, Tenn., first Vice-President; Milton A. McKea of Detroit, second Vice-President; George D. Pratt of New York, Treasurer; Ernest Thompson Seton Chief Scout; William Verbeck of Albany, N. Y., Daniel C. Beard and Col. Peter S. Brown of New York, National Scout Commissioners.

In order to establish an effective organization of the movement, plans were set on foot to raise the sum of $40,000, and before the Council adjourned $20,000 of that amount had been subscribed.

UNIVERSITY STUDENTS JOURNAL

The University Symposium, the newest of periodicals issued at the Catholic University, made its initial appearance in February. It is edited by the students, and is designed to portray the manifold activities of the University in the religious academic and athletic spheres. It will be published monthly from October to July. Mr. William A. Mc Guire, A.B., fills the office of Editor-in-chief, and is assisted by Mr. Henry B. Andrews, '12, and Mr. Joseph Boilin, Jr., '11, as Associate Editors. The staff also includes representatives of each of the Schools of the University, and special writers on the Alumni, news and athletics.

The first number appears in handsome dress, and offers forty pages of reading matter, which will interest all friends of the University. The Catholic Educational Review wishes The University Symposium a long career of usefulness and prosperity.

Patrick J. McCormick.

REVIEWS AND NOTICES

A History of Education During the Middle Ages and the Transition to Modern Times, by Frank Pierrepont Graves, New York, The Macmillan Company, 1911, pp. XV, 328.

In an earlier volume, "A History of Education Before the Middle Ages," Professor Graves studied the educational process from the standpoint of the development of individualism. The same method of interpretation is now applied to the period of the Middle Ages and the four subsequent centuries. The book opens with an account of the monastic schools and closes with a survey of the situation which prepared the way for Rousseau. Within this wide range the historian naturally deals with those systems and institutions which embody the educational activity of the Church and are consequently of prime interest to the Catholic student. While the treatment of these is not sympathetic, it shows a willingness to give some credit to the medieval schools and their successors and even

administers an occasional rebuke to certain inveterate prejudices regarding the "Dark Ages." On the whole, however, the verdict is unfavorable. "Assimilation and repression are thus the key to the Middle Ages, and until the bondage of authority, convention and institutions was broken, progress was impossible" (p. 3). It is admitted that "there grew up within mediaevalism itself factors that, with the development of intelligence, were destined to lead to individualism and advancement" (ibid.), but again the aim of Catholic education after it had been stirred by the upheaval of the sixteenth century, was "religious and repressive." Some good features are discovered in the work of the Jesuits and Christian Brothers, but it is stated that "reason was held, except by the Jansenists and Oratorians, who did not exert much influence, to be out of place and to be utterly unreliable as a guide in education and life" (p. 235). Protestantism likewise is charged with the distrust of reason and individualism; in its education there was about as little liberality as in that which it sought to supplant. "Except for launching the idea of civil support and control, the Reformation accomplished but little directly making for individualism and progress either through the Protestant revolts or the Catholic awakening. Education fell back before long into the grooves of formalism, repression and distrust of reason" (p. 237).

These estimates are obviously based on the assumption that progress in education is measured by progress in individualism, and the value of the assumption depends on the meaning that one gives to individualism. This, in its extreme form, was exemplified by the Greek sophists who can hardly be considered as representing the highest educational ideal. In fact, Professor Graves has shown in his earlier work that when this sort of individualism triumphed, "education was conducted simply as a means to personal development or happiness without regard to one's fellows." It is not then the development of individualism pure and simple that must be taken as the criterion of progress; the development itself has to be guided by some higher standard. In the selection of this standard again, appeal will be taken to philosophical and religious teachings

as well as to social requirements. Until this is done and due limitations are set on self-seeking, individualism is rather the beginning of decay than the goal of progress; and one important lesson of history is that which shows the fatal result to society and to each member, of an undue stress on the individual as such.

Edward A. Pace.

Sixteenth Annual Report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia, 1901-10. Dolphin Press, Phila.

The latest report of the Rt. Rev. Superintendent of Parish Schools of Philadelphia gives an excellent account of the condition of schools in the archdiocese. It will be of interest not only for the statistical data furnished for each and all of the schools but also for the judicious recommendations it offers towards the solution of many problems in school administration. Monsignor McDevitt takes occasion in his reports to place before the members of the School Board and the teachers of the archdiocese a comprehensive view of the important questions under discussion among leading educators, and applies the accepted results of their study to the needs of Catholic institutions. In the present report the questions of elementary and secondary instruction, the preparation and training of teachers are discussed, and while many points for correction and improvement are indicated in regard to the system under consideration, there is likewise "a clear recognition and deep appreciation of its elements of power, and the evidences of its rapid and solid growth."

The volume which, by the way, is well illustrated, also contains the Resolutions of the Parish School Department of the Catholic Educational Association, adopted at the Detroit meeting; the Declaration of Principles of the National Educational Association; a map of the archdiocese showing the attendance in parish and public schools for the separate counties; and a diagram of the school registration in all the dioceses of the United States for 1909.

Monsignor McDevitt renders an inspiring service to the cause of Catholic education by these capable reports. They are

official guides and year books for the teachers of his jurisdiction, and trustworthy records of school conditions for those who are interested in the growth and organization of our great diocesan educational systems. The time will come, and let us hope speedily, when all the diocesan superintendents or secretaries of school boards throughout the country will issue similar reports. We shall then have a constantly growing library of information on the state of Catholic education in the United States whose practical and historical value will be beyond calculation.

PATRICK J. MCCORMICK.

How to Study and Teaching How to Study, F. M. McMurry, Houghton, Mifflin & Company, Boston, 1910, VIII+ 324.

To the extremely limited literature at present available on the science and art of study this little volume of Professor McMurry makes a very welcome and exceedingly valuable addition. The book is full of useful suggestions for teachers and for pupils in every stage of the educational process. The language is simple and the appeal is direct to the experience of the reader without parade of erudition. Good judgment is the most striking characteristic exhibited in the arrangement and selection of materials. It is not hard to convince any teacher that school children do not know how to study and most professors will readily admit that the same fault characterizes the student body in the college and in the university. Professor McMurry does not linger long over the evidence that may be cited in abundance in proof of this, but passes on to an analysis of the process of study and to the means of improving the present conditions. The principal factors in study and their relation to the children are discussed under the following eight headings: Provisions for Specific Purposes, The Supplementing of Thought, The Organization of Ideas, Judging of the Soundness and General Worth of Statements, Memorizing, The Using of Ideas, Provision for a Tentative rather than a Fixed Attitude towards Knowledge, and Provision for Individuality. The conclusions of the book are summed up in a final chapter under the title, Full Meaning of Study; Relation

of Study to Children and to the School. The book is provided with an excellent topical index which adds considerably to its value for the busy teacher.

Whether or not the teacher agrees with the conclusions at which Professor McMurray arrives in every case is of secondary importance. The book cannot fail to produce good results even if it did nothing more than to challenge the teacher and the pupil for a justification of their methods. The pedagogue will naturally desire a fuller handling of the subject and a discussion of the principles laid down in the light of psychology. Illustrious examples go a long way with the young people to give to them the standard of authority, but the more mature mind will inevitably look behind this and seek to gain internal evidence from an examination of the mental processes involved. Thus Chapter III, on Specific Purposes, p. 31, of this book begins as follows: "The scientific investigator habitually sets up hypotheses of some sort as guides in his investigations. Many distinguished men who are not scientists follow and recommend a somewhat similar method of study. For example, John Morley, M. P., in his *Aspects of Modern Study,* says, 'Some great men—Gibbon was one and Daniel Webster was another, and the great Lord Stafford was a third—always, before reading a book, made a short, rough analysis of the questions which they expected to be answered in it, the additions to be made to their knowledge, and whither it would take them. I have sometimes tried that way of studying and guiding attention; I have never done so without advantage, and I commend it to you.' Says Gibbon, 'After glancing my eye over the design and order of a new book, I suspended the persual until I had finished the task of self-examination; till I had resolved, in a solitary walk, all that I knew or believed or had thought on the subject of the whole work or of some particular chapter; I was then qualified to discern how much the author added to my original stock; and, if I was sometimes satisfied with the agreement, I was sometimes armed by the opposition of our ideas.'" Professor McMurry proceeds to add other examples to these and then enters into an analysis of the aims that should help the young student in the organization of his knowledge. And for the purposes of this book, we are not sure that Professor

McMurry has not chosen the better plan. Nevertheless, we feel that much would be added to the appeal which this elemental principle of study would make to the mature teacher if, by an analysis of the mental processes, it was pointed out how this forecast was necessary to the deepening of interest, to the promotion of assimilation, and to the preservation of individuality. In this way the mature student would come to realize that the making of such a forecast, instead of consuming time, is a great means of gaining time, since an hour of careful thought expended on his knowledge of the subject before delving into what others had to say about it, would enable him to master the book in a small fraction of the time which would be required were he to proceed to its perusal without such preparation. What is said here applies with equal force to most of the material presented in this book. It is probable, however, that such treatment should be reserved for another volume, as it appeals particularly to mature minds and would probably discourage the young pupil whose chief need is authority rather than internal evidence.

THOMAS E. SHIELDS.

The Polite Pupil, for the use of Catholic Parochial and High Schools, Brothers of Mary, Dayton, Ohio, Fifth Edition, 1909, pp. 140.

"When parents entrust their children to the care of a teacher they not only make the latter a partaker of their authority, but in most cases they rely upon educators to supply what they have failed to accomplish. The school is thus held responsible for the good manners of their children, and therefore the unconscious influence of the teacher's example of goodness and grace of manner will not suffice—there must be a direct and systematic course of instruction, and good manners must be made an important branch of study. With this end in view, we have arranged the subject matter in as simple form as possible."

SOME ENDORSEMENTS

I beg to acknowledge the receipt of the first two numbers of THE CATHOLIC EDUCATIONAL REVIEW, which you have had the kindness to send me, the appearance of which has been a source of great pleasure to me, for I realize that this review is to become a powerful influence in the cause of Catholic education. I am most happy to give my approval and endorsement of your work and I most sincerely wish you success in this grand undertaking.

Most faithfully yours in Christ,

✠J. CARD. GIBBONS,
Archbishop of Baltimore.

I congratulate you and the University on the establishment of THE CATHOLIC EDUCATIONAL REVIEW. Such a guiding voice from our educational center was needed throughout the land, and I bless and thank you for sending it forth. May it be welcomed and heeded everywhere.

Your devoted friend in Christ,

✠JOHN J. KEANE,
Archbishop of Dubuque.

It affords me great pleasure to be able to recommend THE CATHOLIC EDUCATIONAL REVIEW. The spirit of the REVIEW, as shown in the first numbers you so kindly sent me, is excellent. Its scope, as seen in the variety of its contributors, is truly Catholic. I feel sure that this new and much needed publication, under the auspices of our great University, will do a vast amount of good in maintaining lofty ideals and exposing current fallacies.

Sincerely yours in Christ,

✠PAUL, ARCHBISHOP OF MONTREAL.

I received the first number of the new CATHOLIC EDUCATIONAL REVIEW. I have found it to be most excellent in its

make up, and perhaps a little in advance of the field it hopes to be of service in. I wish it great success, and cordially commend it.

Sincerely yours,

✠John J. Glennon,
Archbishop of St. Louis.

I duly received the Catholic Educational Review and have read it. I am very much pleased with it. It is splendid, and I think it is just what we need at this time—nothing more necessary—and it supplies the need perfectly. The Review will cultivate a taste for and an interest in the subject of Christian education, and supply the best thoughts in the best possible manner for the Catholics of the country at large. It will be an offset, in a measure, to all the horrible literature that is sent forth from the non-Catholic and infidel institutions of the country on all that pertains to the subject of education and literature. I look for great results from the Catholic Educational Review and earnestly trust it will find its way into the hands of all the bishops and priests and the educated Catholic laymen of the country.

Sincerely yours,

✠M. F. Burke,
Bishop of St. Joseph.

Enclosed please find check for three dollars for one year's subscription to The Catholic Educational Review.

I am heartily in sympathy with the aims of The Review and shall do all in my power to promote its interests.

Yours sincerely in Christ,

✠George Albert Guertin,
Bishop of Manchester.

Your excellent Catholic Educational Review cannot fail to become a most useful help in the hands of our Catholic teachers.

Yours,

✠James Trobec,
Bishop of St. Cloud.

I congratulate you on establishing a magazine for our teaching body—known as the CATHOLIC EDUCATIONAL REVIEW. I received the first number and from its great excellence I know what a help it will be to all in our colleges and schools. It is fitting that from our greatest seat of learning should come this magazine which is to build up our educational system on the principles of true education from the parish school on through the academy and college till the climax is reached in the Catholic University. I wish you success.

Faithfully yours,

✠CHARLES H. COLTON,
Bishop of Buffalo.

I have received your sample copy of the new EDUCATIONAL REVIEW and have glanced over it with interest. I handed it to the superior of our school for closer inspection.

I am pleased with the new publication which undoubtedly has a large and open field of usefulness awaiting it, and I know from the personnel of the editor's office as well as from success. The University in various ways, by its professors and publications, has already awakened and quickened our whole the great University whence it comes that it will be a great Catholic system of education. Place my name on the subscribers list for a copy.

Yours sincerely in Christ,

✠P. J. GARIGAN,
Bishop of Sioux City.

I hope for very practical results from THE CATHOLIC EDUCATIONAL REVIEW. The first number shows what can be done by a magazine devoted to Catholic educational work. All our schools need a work of the kind giving the ground work of Christian pedagogics, hints on systematic school work and advice to both managers and teachers in the great work of education. Kindly place my name on the list of regular subscribers.

I am, yours sincerely,

✠JAMES MCGOLRICK,
Bishop of Duluth.

The Catholic Educational Review

I have received and examined the first number of The Catholic Educational Review and believe you have started a very timely publication, inasmuch as our Catholic institutions of learning, including the primary schools, need guidance and information in regard to our present-day methods. I enclose subscription price and wish The Review every blessing and success.

Sincerely yours in Christ,

✠James J. Fox,
Bishop of Green Bay.

With my sincere thanks do I hereby acknowledge the receipt of the two first copies of The Catholic Educational Review. I have perused them with delight. I hope and trust that all who have the higher Catholic education at heart will become subscribers. I recommend The Review very highly. Wishing it all the success it deserves, I beg to remain,

Yours sincerely in Christ,

✠A. J. Glorieux,
Bishop of Boise.

I send you with my subscription my best wishes for the Catholic Educational Review, and my congratulations on its success as evinced in the first numbers. It cannot fail to accomplish its grand purpose of promoting the sacred cause of Catholic education. I hope you will receive the encouragement you so richly deserve in this undertaking.

Faithfully yours in Christ,

✠John J. Monaghan,
Bishop of Wilmington.

FROM THE CATHOLIC PRESS

The Catholic Educational Review ist ohne Zweifel bestimmt und nach dem ausgezeichneten Inhalt entschieden geeignet, in das wachsende katholische Erziehungswesen der Ver. Staaten mehr einheitliches Zusammenwirken zu bringen und dasselbe stets neu zu ermutigen und zu fördern. Die

Artikel lassen alle erfahrene und begeisterte Schulmänner erraten, denen das katholische Erziehungswesen am Herzen liegt und die mit der Sprache nicht ängstlich zögernd zurückhalten, wenn die Gegner der religiösen Erziehung die Wahrheit gesagt werden soll. Die neue Review füllt nach unserer Ansicht eine längst empfundene Lücke in der katholischen Journalistik der Ver. Staaten und sollte für alle, die für unsere Jugenderziehung ein Interesse haben, eine wahre Fundgrube des Belehrenden und Anregenden sein. Wir heissen die junge Kollegin herzlich willkommen auf unserem Büchertisch. —*Buffalo Folksfreund.*

The Catholic University has made the world its debtor by its work in education. It has not merely unified the system of Catholic education in this country, but it has contributed abundantly to the scholarship of our age and has given impetus to right thinking and to correct and accurate learning. Its word has been one of encouragement along the lines of educational endeavor, and in the midst of the fads and theories of systems it has sounded the note of right principle and proper method to those who are seeking after the truth in the various departments of human knowledge. The Catholic Educational Review gives promise of much strength to our Catholic schools. It will present to every teacher correct views of education in a scholarly system of Christian pedagogy. The market is flooded with theories of teaching built largely upon false principles of life and misunderstanding of man's relation with his Creator. The scholarship of the University is a guarantee of the accuracy of the instruction which The Review aims to give to the schools. All our teachers will welcome this latest contribution of the University to the upbuilding of our system of public instruction, by which we strive to give to our Catholic children the very best there is in education. We welcome the new Review and bespeak for it the cooperation of all interested in education. The first number gives promise of a great future, and we wish the new Review that success which will find its best expression in the results of the efforts made in the cause of Catholic education.—*The Tidings,* Los Angeles, Cal.

The Catholic Educational Review

Of world-wide interest to Catholic educators, and of particular interest to those of the United States, is The Catholic Educational Review, published under the direction of the Department of Education of the Catholic University of America, with those two distinguished educators, Dr. Edward A. Pace, Ph. S. T. D., and Dr. Thomas Edwards Shields, Ph. D., LL. D., as editors.

The movement to establish this important educational review was the outgrowth of the necessity of the times. Several months ago it assumed definite form, the Catholic University promising that, provided the proper support could be guaranteed in advance, the work would be undertaken under its auspices. The Review made its initial appearance with the beginning of the year, and the first number eminently justifies all that its projectors claimed for it, and demonstrates the important place it is destined to hold in the educational world, irrespective of Catholic effort.

For it is a review which should be upon the desk of every educator; the character and variety of its contents recommend it not only to teachers in the elementary, secondary and higher schools, but to men and women who are not in the ranks of teachers proper, but whose callings and positions bring them into constant touch with teachers. There will be found in The Catholic Educational Review, looking upon this first number as a criterion, a well-spring of information and assistance with which they cannot afford to dispense.

* * * * * * *

The Review should have a widespread circulation among educators, especially among our Catholic teachers, in whose interests and for whose benefit it is especially published. It will bring about a better understanding between Catholic schools and colleges, to the betterment of both. It can be had for the nominal sum of $3.00 a year, but is worth many times that paltry consideration in the richness, usefulness, variety and size of its contents. It is published by the Catholic Education Press, 1026 Quincy Street, Brookland, D. C., and all Catholic teachers in Louisiana should hasten to avail themselves of its valuable assistance.—*The Morning Star,* New Orleans.

The Catholic Educational Review

The first number of The Catholic Educational Review is at hand. As its name indicates, it is a magazine devoted to the interests of Catholic education and is under the direction of the Department of Education of the Catholic University at Washington. This fact is sufficient guarantee of the scholarship and seriousness of purpose of the new periodical.

The need of such a work has been long felt. With the growth of the parish school system came a corresponding demand for authoritative pronouncement on the Catholic notion of pedagogy and of educational ideals. While the pedagogical department of the Catholic University has been doing this work very efficiently for its own students, it has not been able to reach the vast body of Catholic teachers throughout the country. The Review will afford it this opportunity. The Catholic viewpoint on matters educational will thus be brought to the attention of those engaged in the training of youth, and the position of our leading educators on most of the vexing questions of the school of today will be clearly set forth. Naturally The Review welcomes any discussion that will prove of interest and benefit to its readers. It is to be hoped that these discussions will bear on the most improved methods in modern education.

The first number of The Review is an earnest of good things to come. The Very Rev. Rector of the University, Mgr. Shahan, has an inspiring article on The Pastor and Education; Father Swickerath, the Jesuit authority on education, writes of Jesuit Education in America; a neighbor, Father McCoy, contributes a paper on The Playground Movement in which he has been much interested; while Doctors Pace and Shields are on topics on which they are very much at home, viz: The Papacy and Education and The Teaching of Religion. The survey of the field is particularly interesting. The Review deserves the encouragement of every Catholic engaged in the education of the young.—*The Catholic Transcript,* Hartford, Conn.

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The Catholic Educational Review

APRIL, 1911

THE DEVELOPMENT OF THE CHILD'S VOCABULARY

It has been cleverly said that all we have done in the art of writing and printing is no more than the continuance of a gradual process of substituting a suggestion for a complete picture on the actual writing tablet. Where the hand of the writer formerly made the picture the hand now simply, as it were, gives the number of the picture in the catalogue. The brain does the rest. The printed word brings the idea into the focus of consciousness by directing the mind to supply the ideograph—a signalling process apparently, and one the mind is slow to learn. Once acquired, however, and by systematic training become a habit, it is swifter in operation than the muscular movement of the eye.

Training the youthful mind in this habit—the art of reading—is fraught with many difficulties. So it was in the days of Quintilian and Plutarch, and the multitude of theories and methods since ingeniously devised has not banished the problems. The past few decades have been most fruitful in studies and investigations bearing directly on the subject, yet educators admit that they are confronted today with a generation of pupils who as readers do not justify the great efforts expended on their training. They cannot read well. They have failed to

acquire that habit of mind essential to good reading, of producing the picture called for by the number, of supplying the idea suggested by its symbol, the word.

A certain degree of proficiency in reading has been very generally obtained, but as a writer in the EDUCATIONAL REVIEW for January says: "The assumption is so general that if children call the words glibly, they of course grasp the thought that efficient investigation is too seldom made as to the reality and vigor of the grip. They are drilled in reading from six to fourteen, yet it is safe to say that a majority, if not a large majority, will pass alike over that which is intelligible to them, and that which is not, unconscious of any difference." He quotes a superintendent of schools as saying: "The defect results from an insane dependence for both the development of thought, and the communication of intelligence directly upon words as though when we give a child new words we furnish him with ideas. There lies the great mistake that pervades American public-school work—and a greater is not possible in educational affairs, nor one more pregnant with injury and loss. The teaching in a majority of our schools is the teaching of words alone, irrespective of ideas."

Were the methods employed in our parish schools for the teaching of reading and similar subjects distinctly unlike those in vogue in the public schools we might look there for different results. Can the same indictment be preferred against them?

The higher institutions which receive pupils from public and private schools are leading voices in the general protest. In high school, academy, and college, the teachers claim that the children sent to them cannot properly read the texts placed in their hands. "Not only do they not comprehend the language of their books, but they do not know that they do not comprehend it." Although

they are in many instances calling words unhesitatingly, pronouncing them correctly, when tested on the final issue of grasping the sense they are found wanting. They exhibit their talents very much like the so-called "best spellers," who knew words only to spell them, who never understanding the meaning of many words they so faultlessly built up and tore down, could not afterward intelligently use them. Both the reader and the speller have in short, attained proficiency in that which is at best only a means to an end.

Of the essential elements in oral reading such as calling the words, grasping the thought, and expression, it is safe to say that the more important have been greatly undervalued. Indeed they have often been entirely neglected, but of such distorted reading one should scarcely speak. The initial exercise of telling the words, even with those scientifically guided, has been esteemed of paramount importance. Through the general practice of oral reading and the neglect of any other, through the methods most widely adopted in recent years, both analytical and synthetical, the teacher's attention has been centered on the word, and her main effort has been precisely to give the child power in discerning and telling words. The tests of her work required no higher standard of excellence than that furnished by oral reading, save where happily, reproduction was introduced to search beneath the fluent rendition of a lesson for some evidence of grasping thought.

The teacher was consequently urged to get results in word knowledge as soon as possible without being assured of a corresponding progress in thought development. With oral reading in the place of honor, silent reading, a salutary practice for getting thought, became a lost art, and the other safeguarding elements demanded by the very nature of reading itself, perceiving the sense

and expressing it, were lost to view. The text-books furthermore, were not so constructed as to counteract the effects of this procedure. They rather encouraged it, the primers and first books particularly. With few creditable exceptions they were lessons in words; they did not aim to express thought even when the words were known by the child; they sought chiefly as the end of drill and exercise the quick and sure recognition of words.

It is curious to note how some of the books used in our schools were prepared, and particularly, in regard to the introduction of new words. Size, sound, appearance and arbitrary standards seem to have dictated the choice rather than consideration of the usefulness or meaning of words to the child. Were these books the real embodiment of any one reliable method, or the combination of some devices notable for their services in the past, one would be milder in criticism, but they lack method, and some openly disavow it. Others claim to be eclectic—taking advantage of all that has gone before, and leaving the teacher very much liberty to choose and to eliminate so as to meet the requirements of her peculiar circumstances. Very few, one regrets to say, are models of method, and it is consequently hard to agree with the writer who says that our readers are gems in their way and leave little room for improvement.

It is only natural in the face of these unsatisfactory conditions to fall back on the fundamental principles of reading in order to learn what is to be done for the future efficiency of its teaching. Methods are of value only in the light of these principles, and however good they may be as aids, once their shortcomings are realized, something more must be discovered to arrive at the end in view.

Colonel Parker, who delighted to tell that the phonic method originated before the Reformation because it was

described by Valentine Ikelsamer, a contemporary of Luther, defined reading as getting thought by means of written or printed words; and to embrace oral reading, he added that it was the getting and giving of thought by means of words so arranged. Whether the word, the sentence, the script, the phonic, the look and say method, or any other were adopted, he maintained that the child should first get the thought, the idea or the sense of what he read before being allowed to speak. The idea must always be acquired before the word can be. * * * The word itself should be subordinate and secondary in interest to the child, to the idea that excites the mind. * * * The word is to be learned consciously as a whole, and any attempt to analyze or synthesize it hinders the act of association by absorbing the attention. * * * All through the education of the child this rule should be carefully followed, viz.: Never allow a child to give a thought until he gets it. * * * So he offered his well-known suggestions for the learning of words by association with objects, blackboard drawings, pictures, conversations and stories.

If the product of the methods in use today is the superficial and thoughtless reader, then another attempt at solving the problem which aims chiefly at getting thought, and teaching words by means of context, is most timely. To some a method of this kind seems to be on general principles impossible. Yet it has been signally attempted, and its use in the classroom is already justifying the hopes of those who ventured to introduce it.

The unusual manner of its presentation to the schools ought to dispose many favorably towards the new method. It has been customary in the past to prepare the way for such a work by stating the causes which called it into existence, the principles on which it was based, and the results it aimed to accomplish. But un-

fortunately so many methods have appeared in this way, with faultless introductions, and afterward proved impracticable, that many have come to regard the psychologists and educational writers like the arm-chair geographers, engaged in the study of abstractions instead of real things, establishing general principles and devising methods without contact with living conditions and actual situations. Hence the familiar charge that their contributions are all right in theory, but all wrong in practice—a fallacy indeed, for when educational theory under normal conditions does not square with practice it cannot be sound. The conflict, however, between the theoretical and the practical which is only too often apparent, lies very frequently with the intermediate agents who do not succeed in making the necessary adjustment to peculiar circumstances.

Whether the disadvantages of the formal introduction were considered or not, it is certain that the authors of the context method, by issuing simultaneously their formulary of principles and its embodiment in text-books, have forestalled any a priori charge of impracticability. The Catholic Education Series of primary text-books, now in process of publication, represents their ideas in regard to the context method of reading. Four of the proposed series have already appeared; three as readers, and one as a special text in the study of religion. An examination of them will reveal in actual working order what it is here contended should be the rational method underlying primary books, and especially readers, for conveying thought, and maintaining interest in the pupils for whom they are intended.

The readers are not made up of selections and fragments. The stories are told in a series of pictures which are fitted into the text. The language is taken from the most vivid portion of the child's spoken vocabulary, and

great care has been expended in securing the repetition of the words in the various contexts so as to make the early knowledge of the visual and mental symbol of the word as permanent and as real as the auditory. At the same time a written vocabulary is acquired that will be of immediate service in reading the subsequent books of the series and in developing power along the various lines of mental growth. Of course one can see that the first book is not to be attempted without suitable preliminary blackboard and chart exercises.

A lesson that furnishes a good illustration of the beginning of the context method is the seventh story of the First Book, entitled "A Welcome to Jesus." It presents to the child the thought of creation, and the matter is difficult enough. It speaks of the Heavenly Father, and of Jesus, His Son, who came on earth to be our model and to show us how to live. From the authors' word chart we learn that twenty-two per cent of the words have been used more than ten times in this and the preceding lessons; three per cent have been used ten times, four per cent nine times, six per cent eight times, six per cent seven times, six per cent six times, seven per cent five times, seven per cent four times, seven per cent three times, five per cent twice, and thirty-three per cent are used for the first time. Evidently the child's vocabulary is too limited to read this lesson without previous preparation by means of blackboard and chart, review of preceding lessons, and teacher's questions designed to help in perceiving content and assimilating thought.

An analysis of the twenty-fifth story of this book shows the progress that has been made. In this story fifty-four per cent of the words have been previously used more than ten times, three per cent are used for the tenth time, two per cent for the ninth time, two per cent for the

eighth time, two per cent for the seventh time, one per cent for the sixth time, four per cent for the fifth time, three per cent for the fourth time, six per cent for the third time, nine per cent for the second time, and thirteen per cent for the first time. Here the child will easily supply the new words from the context, and he will find little or no difficulty by aid of the context in recognizing the words that he has previously met one or more times.

The new words in the second book in only four of the stories exceed ten per cent of the total words used, and in the latter half of the book the new words rarely amount to five per cent. In the last twelve stories more than eighty per cent of the words have been used more than ten times in various contexts, and the average of those used for the first time is four per cent. When it is observed that several of these latter stories are told in the phraseology of the New Testament with but slight modification, the character of the vocabulary built up for the children will be readily understood.

When the story is read and enjoyed by all, it is recommended that they be drilled in spelling and writing the words that are sufficiently known to them. Recognizing the fact that some who have a very strong visualizing power will reproduce words they have met for the fourth and fifth time as easily as some will reproduce those they have seen for the ninth or tenth time, the teacher is directed to note this variation, and conduct the drills according to the needs and ability of these pupils. In this way each child is called upon to make an equal effort. The duller groups are not discouraged by unfavorable comparison with their brighter companions, and the latter are not filled with vanity and led into habits of idleness by performing tasks that require no effort.

This method where grasping the thought and expressing it are the chief elements has been found to develop a

reading power at the end of the third year that was hitherto believed to be unattainable. It is at least an advance in the right direction, and a demonstration that something else besides word knowledge can be given to children as their first steps in the acquisition of that art which is certain to be considered more than ever before the portal to all knowledge.

PATRICK J. MCCORMICK.

THE STRUGGLE FOR THE CHRISTIAN SCHOOL IN FRANCE

(Concluded)

4. *Feudalism and Middle Ages*

We pass over the descriptions, lengthy and exaggerated, of the conditions and life of the peasants; they betray the lack of historical sense on the part of the writers, who do not understand the function and place of feudalism in the normal development of human society. We also leave aside the legends of the terrors of the "An mil" which is supposed to have enriched the Church; our supposed historians do not know that it is a mere legend invented in the sixteenth century. We quote those passages where the Church is especially mentioned.

"In the old time * * * the nobility was everything, the people nothing * * * the nobles having all the rights were privileged * * * the clergy, owning large estates, and levying taxes, the Dime (1/10 of the income) belonged also to the priviliged class."[18]

"The bishops are very powerful in Gaul, especially since the baptism of Clovis * * * monasteries and bishoprics are enriched with the gifts they receive * * * The bishops are lords armed with a lance, wearing spurs and cuirass, having vassals like the nobles. The power of the clergy resides especially in their great influence on Christian souls. Faith is intense. Lord and vassal alike dread the flames of hell. It is narrated that the persecutors of the Church die in awful tortures * * * against those who resist kings or lords, the Church uses excommunication."[19]

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[18]Gauthier et Deschamps, Cours moyen, p. 9.

[19]Devinat, Cours moyen, p. 12.

"Woe to those who then resisted the all powerful Church. They were excommunicated. * * * Later our excommunicated kings, conscious of being stronger than the Church, will dare to cope with her. King Philip the Fair will disobey the Pope and will even cause him to be insulted by his agents. For several centuries, however, excommunication was for the Church a dreadful weapon which made kings and lords tremble and enabled her to have her commands obeyed and her counsels heard."[20]

"In the Middle Ages, the Church perfected her organization under the sole direction of the Pope who pretended to govern the Christian world. * * * Thanks to these efforts, the Church then occupied the first place in society; her influence was at times beneficent but also intolerant. She even took advantage of superstitious beliefs in order to increase her influence on the blind masses and she preserved her power by excommunication and the Inquisition."[21]

"The Church who had not freed any of her serfs in spite of her relative kindness to them, was hurt by the establishment of the Communes. It was especially against the bishops and the abbots that the people fought. They thus emancipated themselves and ceased to fear the power of the Church."[22]

"The Church would not submit to the laws; she had her special tribunals and refused to pay taxes. * * * Besides, Pope Boniface VIII claimed to be master of the kings. * * * Finally the defeat of the Papacy (under Philip the Fair) was a gain for liberty of conscience, which the Church, if victorious, would doubtless have been tempted to suppress. * * * The popes wished at this time to be masters of the world."[23]

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[20]Id., Cours élément., p. 43.

[21]Rogie et Despiques, Cours sup., p. 132.

[22]Calvet, Cours moyen, p. 31.

[23]Ibid., p. 40-41.

"The schools were rare (in the Middle Ages); they taught religion rather than science, and they did not admit of any novelty which was in contradiction with the text of the sacred books. Thus the ignorance of the people was appalling. * * * Left without any instruction, they accepted the most absurd beliefs. They naively asked the saints to cause the rain to fall, and to cure diseased animals; some tried to steal the relics of the saints which were supposed to have a great influence. If the men of the Middle Ages held the saints in veneration, they believed still more firmly in the devil. They saw his evil action everywhere; they attributed to him storm, famine, pest * * * all these superstitions, some of which exist even now, rendered the people fanatic and ferocious."[24]

Concerning the Crusades our text-books have this to say:

"It was the Papacy that took up the idea of the Crusades. It saw in a holy war in the East the means of showing its strength and furthering its claim to the domination of the world. As to the barons, they saw in these enterprises a fine chance to fight, perhaps to conquer kingdoms; moreover, they were lonely in their castles and a war in a far away country was for them a distraction. * * * Finally it was the desire for riches that incited many."[25]

"If the Crusaders did not free Palestine, they learned to build windmills, to cultivate buckwheat; they brought from the East the prunes of Damascus; they saw in Asia and Constantinople splendid monuments."[26]

"These great expeditions had an unforeseen result, fruitful in happy consequences * * * feudal and bar-

[24]Rogie et Despiques, Petites lectures, etc., p. 96.
[25]Calvet, Cours moyen, p. 34.
[26]Rogie et Despiques, Cours élém., p. 41.

barian Europe profited by the brilliant civilization of the Arabs."[27]

"Thanks to the Crusaders, Occidental Europe is civilized by the Arabs."[28]

"The Crusaders had shed torrents of blood and caused the destruction of wonderful cities. * * * In some they had done more evil than good."[29]

Let us mention also a portrait of St. Louis where he is called "the son of Queen Blanche" and never *Saint* Louis,[30] and this other significant appreciation: "Louis IX (Saint Louis) was unjust only when it was a question of the Catholic religion and cult."[31]

5. *Heresy, the Albigenses, the Inquisition*

Here is a description of the heretics: (In Spain in the fifteenth century) "All were sent to death who were suspected of heresy, that is, all those who dared to think freely, all the men of progress."[32]

In narrating the campaign against the Albigenses, some text-books cite the sentence: "Kill them all, God will recognize his own" as by the legate of the pope, and their authors do not seem to suspect that these words were never pronounced.

"There were in the county of Toulouse heretics called Albigenses. At the call of the Pope, who could not convert them, the northern knights rushed upon them. It was an awful war."[33]

"The Albigenses, a people of the South of France, who did not understand the Christian religion in the same

[27]Guiot et Mane, Cours moyen, p. 50.

[28]Id., Cours élém., p. 82.

[29]Aulard et Debidour, Cours élément., p. 64.

[30]Gauthier et Deschamps, Cours élément., p. 21.

[31]Aulard et Debidour, Cours élément. or Récits familiers, p. 76.

[32]Primaire, Manuel de lectures classiques. Cours moyen et supérieur, p. 17, foot-note 10.

[33]Devinat, Cours élémentaire, p. 58.

manner as the Catholics, were exterminated in the thirteenth century by the will of Pope Innocent III."[34]

"The sect of Cathari (the pure) * * * reproved the corruption and excess of the Church and wished, while simplifying worship to restore Christian morality to perfect purity."[35]

"The clergy having become very corrupt, a part of the people was asking that the Church be subjected to a reform, whose partisans, numerous especially in the South of France, were generally called Albigenses."[36]

"The doctrine of the Albigenses tended to re-establish the purity and simplicity of the morals of the primitives."[37]

"The Albigenses, happy people, peacefully given to commerce, who cultivated poetry, the harmonious and sonorous language of the troubadors. * * * Away with them! they have ideas reputed heretical."[38]

"(The Albigenses) * * * simple people, with peaceful but not very austere morals, who lived outside of the Church. At the call of Innocent III, thousands of plunderers from the North rushed on the beautiful country of the troubadors * * * the leader of the plunderers, Simon of Montfort, as the price of his achievements, received from the Pope the states of the unhappy Count of Toulouse. * * *"[39]

Nobody will deny that there were regrettable excesses *on both sides* during this war. But it is rather strange to see the Albigenses represented as simple and pure people. The truth is, as known to everybody who has studied their history, that they denied the elementary truths of Christianity and morality, encouraged suicide, were op-

[34]Aulard et Debidour, Cours moyen, p. 29.
[35]Id., Cours sup., p. 91.
[36]Id., Récits familiers, p. 71.
[37]Rogie et Despiques, Cours supérieur, p. 131.
[38]Guiot et Mane, Cours supérieur, p. 86.
[39]Gauthier et Deschamps, Cours supérieur, p. 34.

posed to marriage, preferring for their simple adherents concubinage to marriage, condemned any oath and war, even though just, and that their doctrine was a return to barbarity. The truth is that Pope Innocent III tried all peaceful means before he called for a crusade after the murder of his legate Peter of Castelnau, that if the crusade lasted so long, it was against the wish of the Pope.

As to the Inquisition we cannot expect that it should be properly judged by the writers of the text-books, their animus against the Catholic Church and their lack of historical sense prevents them from appreciating the value of faith, the import of the heresies of this period and the conditions of the time.

6. *Protestantism; the Wars of Religion*

"In the sixteenth century, Luther and Calvin wished to obtain the reformation of the Christian religion, that is, to suppress some abuses, and they *protested* strongly against these abuses. The partisans of the reformed religion were called Protestants. The Catholics persecuted the Protestants; the Protestants took revenge against their persecutors, the Catholics; thus Europe was divided into two hostile parties."[40]

"* * * They (the Protestants) strongly protested against the abuses of the clergy. The kings, then absolute, fought against and persecuted the Protestants, whom they considered as revolutionaries. The Protestants, violently persecuted, took revenge. Such was the origin of the *wars of religion.* They stained France with blood during thirty-nine years: from 1559 to1597. Today when we have the *freedom of conscience,* the wars of religion shock us: they are indeed abominable."[41]

[40]Gauthier et Deschamps, Cours élém., p. 46.

[41]Id., Cours moyen, p. 46.

"The Reformation, this violent uprising against the binding yoke of the Church during the Middle Ages * * *"[42]

"The monk Luther was scandalized by the practices of the clergy of the time. At Rome he had found 'the masses of the priests too short and their meals too long.' He dared to say so. He said it so loud that all Germany heard it. The Pope sent against him a bull of condemnation. Luther burned it publicly and revolted against the Catholic Church."[43]

"The Catholics persecuted the Protestants, the Protestants defended themselves."[44]

"Luther, a very pious but impetuous and restless monk, could not endure the spectacle of Roman corruption; he thundered against the traffic of indulgences and stirred up Germany."[45]

"In order to obtain money, the Popes had the indulgences or forgiveness of sins sold; the faithful believed that in this way they would escape purgatory: 'As soon as money has sounded in the box, the soul comes out from purgatory,' a preacher said."[46]

"The Reformation was not the establishment of a new religion but, as its name indicates, a reformation of the Christian religion, an effort to take the Church back to the primitive simplicity of the first centuries of Christianity * * * the faithful could obtain the remission of their sins for money * * * Luther was a restless mind, tormented by the perpetual fear of sin. Impetuous, violent, this orator 'whose anger had genius' attacked at first the selling of indulgences. * * * To the complicated rites and ceremonies they (the Protestants) pre-

[42]Id., Cours supér., p. 78.
[43]Devinat, Cours moyen, p. 52.
[44]Id., Cours élém., p. 106.
[45]Rogie et Despiques, Cours moyen, p. 72.
[46]Id., Cours élém., p. 72.

ferred purity of sentiment, the ardor of faith; they made the ornaments of the temples simpler and the cult more austere. As they intended that each of the faithful should have an active faith, they celebrated the offices in the language of the country intelligible to all."[47]

"The Reformation favored also political and social progress. It gave to some countries, especially to England, internal peace and the taste for freedom; it has remained for the peoples a cause of material and intellectual grandeur * * * (Thanks to the Reformation) the absolute domination of the Pope was suppressed; men were permitted to think and to study according to their will."[48]

"The first of the reformers, *Luther,* a very pious monk * * * His doctrine, as that of Calvin, condemns the indulgences, the gross superstitions * * * (men) who till then had believed blindly what they were taught, wished now to understand before they believed. This is what is called the *spirit of free examination,* a spirit which consists in reasoning always, that is, in discussing everything, even religious beliefs. * * * The Church fought against the Reformation through the Company of Jesus, in Spain through the Inquisition. Results: oppression of the human mind by the Church; persecutions. (Etienne Dolet); murders (Waldenses); wars(in France wars of religion)."[49]

"* * * Catherine de Medici resolved to have all the Protestants of France killed at one blow. The Pope and Philip II of Spain applauded this act of savagery."[50]

Luther, a very pious monk, Protestantism a pure religion, a mere correction of abuses, and a source of progress, the Pope applauding the murder of Protestants!

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[47]Id., Cours supér., p. 192, sqq.

[48]Id., Cours moyen, p. 73.

[49]Calvet, Cours moyen, pp. 83, 86, 89.

[50]Brossolette, Cours moyen, p. 58.

The authors of the text-books call such propositions history! With true historians, with the French bishops, we see in them "the spirit of mendacity and of detraction against the Catholic Church."

7. *The Revolution and the Third Republic*

As we should naturally expect from them, the text-books are full of enthusiastic praise for the Revolution and the Republic which have superseded, they say, the darkness and barbarity of the Ancient Régime.

"Before 1789 the village school was a miserable hut. The teacher was but an ignorant peasant. Now the school is the finest house of the village, the teacher is a scholar."

"Strong and peaceful, the Republic thinks only of helping the weak and rendering honor where it is due."[51]

"* * * After Charlemagne, nobody cared about teaching the children of the people. From Henri IV, however, schools were opened in some cities and villages where the sons of the common people were admitted. But what was to be learned in these schools? They learned to read, not in books adorned with pretty images, but in ugly books the text of which was unintelligible to the pupils. * * * It was a Latin text! They learned how to write; but hardly did the children of the common people know how to sign their name. They learned also arithmetic, but by counting on their fingers. There was no question of history, geography, drawing. There is a great difference, little Frenchmen, between the teachers of old and your teachers so learned, so just and so patient. They were almost all workmen. * * * They tried by blows of the rod to teach the poor little ones how to read and how to write."

"In the eighteenth century, great writers among whom Voltaire, J. J. Rousseau, Montesquieu, Diderot, are the

[51] Guiot et Mane, Cours élém., p. 168, sqq.

most famous, demonstrated that, until now, men have followed only custom and prejudices. They, the philosophers, teach that humanity must be enlightened by reason, that society must now be based on reason. They established the *New Principles* of liberty, equality, fraternity, whose triumph the Revolution will secure."[53]

"The Constituents intervened also in religious affairs to protect the rights of the state against the Church which was yet all powerful. It suppressed the convents and congregations, useless to society, it said. It wished to free the clergy of France from the action of the Pope, a foreign potentate who resided at Rome."[54]

"Before the Revolution, the nobility and the clergy had riches and favors and the common people misery and injustice. There was no equality. The Revolution was was made in order to obtain liberty and equality, that is, justice * * * never was there in France so much liberty. Never were equality and justice better secured. Never was there so much care for the welfare of the people. The Republic wants to be the protector of the humble, of the poor, of those who work, fight and suffer. We must love the Republic."[55]

"During the first years (of the Empire) the Catholic clergy served faithfully. It went so far as to teach by order that the Emperor must be adored."[56]

"The Third Republic has taken away the right of teaching from some religious congregations which, like that of the Jesuits, exist only in defiance of the laws, and which, wishing to serve only the Pope and his policies, teach youth intolerance, hatred of the Revolution, and defiance of the national laws."[57]

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[53]Gauthier et Deschamps, Cours moyen, p. 89.
[54]Rogie et Despiques, Cours moyen, p. 151.
[55]Devinat, Cours élém., p. 125-126.
[56]Calvet, Cours moyen, p. 215.
[57]Aulard et Debidour, Cours moyen, pp. 261-262.

But enough has been quoted from the text-books. Other passages might have been cited, and we might have alluded also to certain illustrations that accompany the text. The reader may judge for himself, if the French Bishops could say in all truth that in them "the spirit of mendacity and of detraction against the Catholic Church, her doctrines and history is apparent." And these are the text-books officially imposed upon Catholic pupils in schools supported by public money which are supposed to be neutral, in a country where education is obligatory for all children!

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THE CHRISTIAN BROTHERS IN THE UNITED STATES

The Congregation of the Brothers of the Christian Schools is a body of religious laymen whose record is unique in the history of the Church. Prior to the time of St. John Baptist de la Salle, we have, indeed, earnest and zealous efforts recorded to establish a religious order of male teachers. However, upon close examination, we are forced to notice that either the conditions were unfavorable or the man destined by Providence to found such an order had not yet appeared. To institute such a congregation the founder should possess certain natural and spiritual endowments and have received from God those necessary qualifications and graces to overcome obstacles as well as foresee the future scope of such a foundation.

A work of this nature is undoubtedly of God and has a place in the wonderful economy of His Church in her relation to the children of men. Hence, when we study and follow the career of religious laymen who are commissioned and chartered to teach by the wise and learned Pontiff, Benedict XIII., and not only to teach letters as understood by the academic world, but also to teach and explain the Christian Doctrine, some historical data of their work should prove instructive to all educators.

All intelligent men admit that teaching is one of the highest functions of the human intellect. For teaching is primarily and essentially the function of the Church. Therefore, to undertake the sacred mission of preparing, elevating, guiding, and protecting man in the attainment of his supernatural destiny, is to participate in the functions of the noblest institution ever founded upon earth, of which Christ is the Founder and Teacher. Now, that a body of religious laymen should thus be authorized by

a special Bull, *In apostolicae dignitatis solio,* from the Holy Father to teach the sublime truths of religion, is a signal proof of the high esteem in which the Holy See holds the institute so favored.

The fact that God selected St. John Baptist de la Salle as His appointed minister bespeaks both the importance and necessity of the mission. The history of the Founder is sufficient proof that he was singularly endowed for the work he was delegated to found, foster, develop, and propagate. The teacher begins with children of tender years, who are fresh, pure, and beautiful. The germs of virtue and intelligence are there. The Brother of the Christian Schools is, therefore, not called upon to erect temples of marble or of enduring brass, but he is obliged to bring up, develop, strengthen, and direct heavenward the habits of the divine virtues of faith, hope, and charity, which the child receives in baptism. His mission is the formation of the young, innocent character, his the sublime calling of preserving their purity and of preparing them for the First Holy Communion and Confirmation, his the positive duty of training, developing perfect Christians and loyal citizens for Church and State.

St. de la Salle undoubtedly possessed the instinct of a great educational genius. He was, indeed, a seer. The social conditions dominant in his day were only indications of the wants that were to become more imperative as centuries rolled on. Hence, with consummate judgment he drew up programs of studies that possess a flexibility suited to the most modern methods and principles of the twentieth century. The more conscientiously his methods and principles are studied the more comprehensive and significant grows the system which de la Salle bequeathed to his disciples.

It will, therefore, not be deemed out of place to cite the words of the great Leo XIII., from the Bull of Canoniza-

tion: "John Baptist de la Salle was, indeed, so filled with the plentitude of God that, foreseeing as by divine instinct the needs of future centuries, he founded all kinds of fruitful institutions for the instruction and education of youth. Therefore, he was not content with increasing the number of schools for the sons of tradesmen and in perfecting the methods, but he specially established schools which today are called *professional.* These schools had for object the teaching of commerce and the industrial arts, and the like. He gave them their laws and drew up excellent programs of study, which served and still serve many institutions that were founded, owing to his initiative."

Thus, in 1688, de la Salle organized *professional* schools in St. Sulpice Parish, Paris, and, in 1699, the *Sunday School,* in which mathematics, bookkeeping, architecture, and drawing were successfully taught. In 1717, he opened up large workshops at St. Yon for the students.

In accordance with the spirit and example of de la Salle, his disciples continued to carry out his elastic educational plans and methods. Hence, in 1741, professional and technical schools were inaugurated at Angers, France, and, in 1749, in the boarding college of Maréville, where the same teaching was recognized by the civil authorities as a public benefaction. In the latter institution, the Brothers constructed, toward 1760, "a forge and workshops to train skilled workmen, principally in metallurgy, in the manufacture of furniture, and in sculptoring."—*Archives of Institute.*

In the contract entered into between the municipality of Cahors and the Brothers, 1760, it was stipulated that among the five Brothers to be sent, "there should be one who would teach the principles of architecture and planimetry and drawing." In 1753, the Marquise de Lassay

paid the salary of a Brother "specially appointed to give lessons *gratis* in drawing to the children and to bring them up to that perfection so that they could follow successfully the different professions, that would require skilled artists."—*Archives of the Institute.*

At Montpellier, in 1759, the Brothers taught in their boarding college "domestic and foreign exchange and double bookkeeping." The Brothers had opened in 1744, at Boulogne-sur-Mer, a special school of finance. And a tablet at Rouen, 1774, attests that, at St. Yon, the Brothers taught "everything pertaining to commerce, finance, military tactics, and mathematics."

Prior to 1740, the Brothers in Cherbourg laid out a model garden, where pupils and parents could learn scientifically how to cultivate fruits, cereals, and vegetables. During the Seven Years' War, the English occupied Cherbourg. Brother Zachary, the principal of the school, went to the General, requesting a guard to be placed there to prevent the soldiery from pillaging and destroying the property. Prince Edward visited the school and garden, but he positively refused either to accept or to touch any fruit or vegetables, alleging that the place was put under their protection.

Naval instruction was also given with great care in cities. In the boarding college of Carcassonne, established in the "domain of Charlemagne," the Brothers built an observatory "where the advanced pupils were taught astronomy and how to determine the course of vessels by means of the Mariner's Compass and charts." —*Archives of the Institute.* At Marseilles, Nantes, Brest, and Fort Royal de la Martinique, the Brothers organized courses in hydrography, and, at Vannes, the Brother "is the only recognized professor of hydrography for the Admiralty."—*Archives départmentales.*

In the scientific technical schools of St. Etienne, Beau-

vais, St. Nicholas in Paris and at Issy, Brussels, and elsewhere, the Brothers have an enviable record for thoroughness and completeness of courses which few other similar institutions have ever equaled. It is not possible to do more than mention them as our limitations will not permit a fuller development.

The excellent results obtained by the Brothers of the Christian Schools in Europe were not destined to remain futile. The spiritual sons of de la Salle were to test their methods on the new soil of America, where they were to be as successful as their confrères in Europe. As early as 1718, M. Charron, a Montreal merchant, went to France for the purpose of obtaining some Brothers to carry out the work which he had inaugurated in Canada. The application was made to Brother Barthélemi for three Brothers. St. de la Salle had at first favorably entertained the proposition, but he deferred his final answer for several days. In the meantime, de la Salle, after spending a night in prayer, was enlightened upon the question and communicated with the Superior General, advising him not to send the Brothers to Montreal. However, in 1737, Brother Timothy, the second Superior General (1720-1751), sent two delegates, Brothers Denis and Pacificus, to Canada to examine the conditions, ways and means for the proper maintenance of the Brothers as well as the character of the work demanded of them. The report of the delegates was unfavorable and consequently the Brothers did not land in America until a century later, 1837. They came at the earnest appeal of the Sulpicians of Montreal, and the four pioneer Brothers were Aidant, Adelbertus, Euverte, and Rombaud.

In 1844, the Very Rev. H. Coskery, V. G., of Baltimore, opened a school near the Cathedral, and Brother Francis was the first Brother to teach in the United States. His zeal and piety as well as the perfect discipline and thor-

ough teaching made the school popular and induced the Vicar General to get other Brothers to help on the good work so admirably begun. The Baltimore district has since then developed wonderfully. It now embraces the states of New Jersey, Pennsylvania, Maryland, Virginia, and Georgia. It has three well equipped colleges, three well regulated industrial schools, and many excellent grammar schools. The genial and progressive Brother Austin is Provincial.

At the urgent, pressing invitation of Father Lafont, Brother Philippe, tenth Superior General, in 1848, sent Brothers Stylian, Andronis, Albian, and Pastoris to begin the great work of Christian education in the Catholic grammar schools of New York. The first school in charge of the Brothers was that of St. Vincent's parish. As was the custom in those days the classes were carried on in the basement of the Church. From this modest beginning, the now excellent and graded system of the Catholic grammar schools is the result. The pastors were too poor to build suitable schools and the people generally were not wealthy enough to compete with the city schools. Archbishop Hughes and his clergy showed much interest in the Brothers' work. Thus, little by little the grades were established, satisfactory work was done, and the moral and intellectual progress of the pupils assured. Archbishop Hughes urgently sought Brothers for his Cathedral and a school was accordingly opened. Hence, from the mustard seed planted in good soil, it grew and developed into a mighty tree, extending its branches in every direction. Gradually the Church basements were condemned and buildings were erected to accommodate the constantly increasing attendance. The system inaugurated by the Brothers proved to be most excellent and the method of de la Salle was declared to be the best adapted to the wants and requirements of existing con-

ditions. Not only did the system and methods introduced by the Brothers in popular education raise their schools to a high standard, but it unquestionably served as a powerful stimulus to the system adopted by the public schools.

It became apparent to the superiors that if the system now firmly established in New York and elsewhere, was to be perpetuated and perfected, higher education became an imperative need, and, therefore, they were not slow in erecting Manhattan College to crown the Catholic grammar school system.

Brother Facile, the Provincial, authorized Brother Stylian, in 1852, to purchase three acres of land in upper Manhattan Island, whereon to build the College that has done so much for higher education in the Metropolis of America. Cardinal McCloskey always looked on Manhattan College as his preparatory seminary and this nursery has given no less than four hundred priests to the archdiocese of New York. Thus it was with all the Archbishops of this great See. Here from a humble beginning, Manhattan College commenced its splendid career, sending out hundreds of graduates who are an honor and a credit both to Alma Mater and to the community. New York did not then have many colleges, but Manhattan College set a high standard for later institutions of its class and has maintained its position among the present colleges of the Empire State. Catholic education was firmly established and its fruits were acknowledged by friends of true progress. Brother Patrick was the guiding genius who directed the destiny of Manhattan College. It was he who placed it upon a footing that enabled it to gain distinction and honor. It was an institution that was built from the ground up and passed through all the varying phases common to such institutions. The training and education there given are broad,

liberal, and thorough. They prepare the graduates to enter any professional career with success.

Brother Justin did for San Francisco what Brother Patrick and Paulian accomplished for New York. Indeed, it may be truthfully stated that Brother Justin, who came to California at the very special request of Bishop Alemani, through the good offices of Pius IX., found a college without discipline or system and method in the government and schedule of studies. The college until then was a failure. Under the experienced and wise direction of Brother Justin and his confrères, St. Mary's College rose from its ashes and became one of the most noted educational institutions on the Pacific Coast. Since 1868, the College has advanced its standard. This applies not only to subjects, but especially to methods. In English, for instance, literature is no longer taught by means of compendium text-books that give everything about an author except his works. In subjects like philosophy and history original research work is demanded of students. In physical science the laboratory and the notebook have come into their own. In general, it has become the avowed aim of the large majority of the instructors to make their teaching practical, to keep their students in touch with the significant things in the world and life.

In St. Louis, the Brothers have also succeeded in building up a college as in New York and San Francisco. Archbishop Kenrick's repeated, urgent demand for Brothers was gratified in 1849. The beginning was humble and slow, but in course of time the Brothers' work was crowned with success. The Archbishop made the College of the Brothers his preparatory seminary and helped them by his counsels and in many practical ways. The usual stages of upbuilding were gone through, when in 1855, the College was recognized by the state Legisla-

ture as worthy of conferring degrees. Ever since then the Christian Brothers College has made rapid strides in higher education, until it has attained the high position it now possesses in the Mississippi Valley. That it influenced and helped other similar institutions is beyond doubt or dispute. The curriculum of its courses is thorough, broad, and well graded, and the graduates of the College are ranked among the most influential in the commonwealth in all the professions. The Christian Brothers College, Memphis, Tenn., is worthy of mention and has done much to build up the educational system of that city.

Apart from colleges, high schools, academies, and grammar schools, the Brothers conduct industrial schools, like the New York Catholic Protectory, St. Francis Industrial, Eddington, Pa., the Protectory, Pawling Station, Pa., the Agricultural schools at Lincolnville, N. Y., and at Belmead, Va., and orphanages at St. Vincent, Cal., Albany and Troy, N. Y. While all these institutions are admirably conducted, the New York Catholic Protectory is entitled to first place, both for priority of time and for the perfection of its training.

In 1863, Archbishop Hughes called a meeting of prominent clergy and laymen to devise ways and means for the establishment of a Protectory. Having appealed to Brother Patrick who was present at the meeting for Brothers and having received a favorable reply, the Archbishop said: "Then, let us in the name of God begin." A house was bought around Sixty-third Street and a Community of three Brothers was installed, May, 1863. The number of boys increased, thus crowding the small quarters to their utmost capacity. The Protectory Board, with Dr. Siliman Ives as its President, bought in 1865, a farm of 114 acres in Westchester, and immediately commenced to build. Brother Teliow was the Di-

rector. He was apparently raised up by Providence to develop this important work, the result of which, as seen today, is a monument to the wisdom and experience of this great man. It is, indeed, a model institution of its kind. The discipline and industrial efficiency secured by the program of studies and occupation, has brought about a complete transformation of character of its inmates. The fact is attested by the young men who have come out of it, skilled tradesmen, loyal citizens, and staunch Catholics. Recently the Catholic Protectory, wishing to relieve the congestion of the institution which numbers two thousand inmates, conceived the happy plan of inaugurating a model agricultural school, at Lincolnville, N. Y., and hence purchased over four hundred acres of land, erected splendid buildings, sanitary stables and farm houses. Thus far the results obtained are remarkable and give promise of making Lincolnville Agricultural Farm famous as well as the model of similar vocational schools.

Now, when we give a retrospective view of the work of the Brothers of the Christian Schools in the United States, *i. e.*, from 1844 to 1911, their system of education offers in its growth a decidedly good illustration of the evolution of their educational work. Starting with elementary schools to which were added excellent grammar schools with well appointed courses, came the academy, and lastly the colleges. This development was strongly marked in New York. With the splendid development of this system, the Catholic population of the American Metropolis advanced and branched out into every department of higher intellectual training. It may be asked: Whence this marvelous success? The direct answer to this is the avoidance of educational fads and fancies and the adoption of a plan which gives emphasis to the essentials of a useful education. One distinctive feature of

the Brothers' work is their absolute devotion to the work of teaching. They are not employing it as an entering wedge for a career in politics, nor a stepping stone, a proximate preparation for the ecclesiastical state. They devote their entire lives to the work of teaching.

So many diverging views have been broached by educators concerning the constituent elements of the so-called professional or vocational studies, that it is difficult to determine the precise position of our colleges. However, we may affirm that our colleges insist upon a basis of general culture studies as a prerequisite for matriculation in the courses leading to professional degrees. Our motto practically is: "Lay a broad foundation of general culture before attempting specialization." Hence in all our colleges and academies we frown upon every specialization and absolutely do not tolerate electives. That this makes for culture in the truest, deepest, and most vital sense of that much-abused word cannot be doubted. We appear to have steered clear of the evils of specialization, at least, of precocious specialization, so forcefully set forth by Emerson in his essay on "The American Scholar."

The four provinces in the United States are New York, Baltimore, St. Louis, and San Francisco. The Brothers are in the archdioceses of New York, Philadelphia, Baltimore, St. Louis, Chicago, San Francisco, St. Paul, Santa Fé, and Oregon. They are also in the following dioceses: Albany, Brooklyn, Buffalo, Cleveland, Detroit, Duluth, Fall River, Kansas City, Manchester, Nashville, Newark, Portland, Providence, Sacramento, St. Joseph, Scranton, and Springfield.

Brother Constantius.

Christian Brothers College,
St. Louis, Mo.

THE FIRST BOOK PRINTED IN AMERICA

In an able article from the pen of Rev. Robert Swickerath, S. J., on "Jesuit Education in America," which I find in the first number of THE CATHOLIC EDUCATIONAL REVIEW, reference is made to the earliest books printed in the New World. On page 47 the distinguished author writes: "It is asserted in the Catholic Encyclopedia (IX, 255) that the first book printed in America was a catechism issued by that press [the Jesuit press at Juli] in 1577. This, however, is a mistake, for it is known that printers plied their trade some decades before this time in New Spain. Books were printed in Mexico in 1563 and previously, and it seems likely that the first book printed in America was an elementary Christian Doctrine issued in 1537."

He cites Bourne, *Spain in America*, and the *Bibliografia Americana del Siglo XVI* of that copious and lamented writer Garcia Icazbalceta.

Father Swickerath is quite right in saying that the Catholic Encyclopedia is mistaken, and that printing operations were carried on in Mexico long before the date given. In fact, in 1577 the printing press did not at all exist in Peru. However, the writer of the article in THE CATHOLIC EDUCATIONAL REVIEW does not really tell us which was the first book printed in America. He says that "it seems likely that the first book printed in America was an elementary Christian Doctrine issued in 1537." The Reverend writer has nearly hit the mark, for at one time it was believed that the "Doctrina Cristiana" was the first book that appeared from the press on this side of the ocean, and surely, if an edition of 1537 existed it gives us one of the earliest printed works in the New World.

I venture to believe that a synoptical history of the genesis of printing in Mexico and Peru will add a little more information for the benefit of the readers of the REVIEW.

Until 1535 all printed works read in America came from Europe. The house of Cromberger in Seville was, at that time, quite famous, and from that printing establishment went forth the first press in America, to be operated by Juan Pablos, who had worked with Cromberger at home. The honor of introducing the art of printing into America belongs to Don Antonio de Mendoza, Viceroy of Mexico, and to the Franciscan, Juan de Zumarraga, first Bishop of the city conquered some years previously by Hernan Cortes.

Several books have, at various times, claimed the honor of being the first to appear in Mexico and, consequently, in America, such as the "Doctrina Cristiana," and a vocabulary by the Franciscan Friar, Molina; but all these have been forced to surrender to another and earlier work, which, as far as can be now ascertained, was the very first. It was printed by Juan Pablos in 1535, the very year of the introduction of the art of printing into Mexico.

There lived at that time a young novice in the Dominican monastery at Mexico, where he assumed the habit of St. Dominic in 1535. Juan de Estrada was born at Ciudad Real in New Castile, and, at an early age, he accompanied his father, Alonso de Estrada, to New Spain. Alonso de Estrada, the Treasurer, was, for a time, before the arrival of the Royal Audincia, at the head of affairs in Mexico.[1] His young son, Juan, assumed in religion the name of Juan de la Magdalena.

The "Spiritual Ladder" of St. John Climacus in Latin was given to the novices for their edification, but they

[1]Prescott, Conquest of Mexico, Book VII, Ch. IV.

wished for a Spanish translation. It is true that such a Spanish version existed, published in Spain in 1504, by order of Cardinal Ximenez, but they had no copy of it, and perhaps they were ignorant of its existence. This edition, of which a copy exists in the Ticknor collection of the Boston public library, is now very rare.

At all events, the superiors determined that Juan de Estrada should translate it.[2] The work was soon completed, and in 1535 it appeared in print from the press of Juan Pablos. As far as we know, this was the first book printed by Pablos, and, consequently, it must be regarded as the first book printed in America. Not a single copy of the work is at present known to exist. The author attained to some distinction in his order, as we find him prior of a monastery at Cuyoacan. He returned to Spain and retired to the monastery of Santa Catarina de la Vera in Granada. His death occurred in 1579.[3]

The oldest work printed in America which is known to exist is to be found only in fragments. The few leaves that have been preserved begin with the words: *"Chrisostomus Cabrera Burgensis ad lectorem sacri Baptismi Ministrum. Dicholon Icastichon."* It was printed in Mexico in 1540 by Juan Cromberger. When Icazbalceta wrote in 1885, the fragments were in the library of Don Pascual de Gayangos in Madrid.

The *Doctrina Cristiana* which, at one time, was regarded as the first printed in America was composed by the Dominican Father, Pedro de Cordoba, who flourished in the Island of Hispaniola. It was published by Bishop Zumarraga in 1544, but it must not be confounded with others of the same title ascribed to the first Bishop of

[2]Davila Padilla. *Historia de la Fundacion y Discurso de la Provincia de Santiago de Mejico.*

[3]Davila Padilla. *Op. Cit.* Beristain y Souza. *Biblioteca Americana Septentrional.* Garcia Icazbalceta. *Bibliografia Majicana del Siglo XVI. Introduction de la Imprenta en Mexico, p. XV.* Harrisse. *Introduccion de la Imprenta.*

Mexico. There were several editions of Zumarraga's *Doctrina,* the earliest known edition dating from 1543. A very rare edition of 1548, by Juan Pablos, belonged, a few years ago, to the valuable library of Ricardo Heredia, Count de Benahavis, which was sold at Paris. The Duke de Loubat informs me that the book in question was purchased by a library in Madrid.

The printing press had been in operation in Mexico nearly half a century before it was introduced into Peru. Hence it is that the early works on the Land of the Inca were all printed in Spain.

The first printer in Lima of whom we have any record was Antonio Ricardo, or Ricciardi, a native of Turin in Italy, who, in 1570, went to Mexico, where we find him publishing books, and thence in 1581 to Peru.

In 1583 the second Archbishop of Lima, Saint Toribio de Mogrovejo, convoked a provincial council in his metropolitan city. At that time the province of Lima covered almost the whole of South America, with the exception of Brazil, from Nicaragua to the most southern extremity of the continent. One of the results of the council was a catechism, published under the auspices of the saintly Archbishop. It was probably composed by the celebrated Jesuit Father José de Acosta, who had belonged to the college of Juli on Lake Titicaca, and, later on, to that of Lima, and who is best known by his large "History of the Indies." This *Doctrina Christiana y Catecismo,* composed in Spanish, and translated into Quichua and Aymara, was published by Ricardo in 1584.[4]

It is supposed to have been the first book printed in South America. A copy of the work is treasured at the *Museo Mitre* in Buenos Aires, in the valuable library left by the late Bartolome Mitre, at one time President of Argentina. It was supposed that only one other copy

[4] José Toribio Medina. *La Imprenta en Lima.*

of the book was known, that which belonged to the library of Chaumette des Fossés in Paris, described by Brunet in his "Manuel de Libraire." It appears, however, from a letter of Ricardo Palma, Librarian of the Biblioteca Nacional in Lima, to Señor Serafin Levacih of the *Museo Mitre,* that there are quite a number of copies in Peru, among which is that in the National Library, and another in possession of the Archbishop.

Until a comparatively recent date, bibliographers were entirely wrong in their conjectures concerning the first book printed in South America. For instance, Thomas, in his *Histoire de l'Imprimerie en Amérique,* gives us 1590 as the year when printing began in Peru. Jernaux Compans, in his *Bibliographie Américaine,* and others fall into similar errors.

The title of the work which I saw in Buenos Aires is: Doctrina Christiana y Cathecismo para la instruccion de los Indios compuestos por authoridad del concilio provincial que se celebró en la ciudad de los Reyes el año de 1683 . . . Impresso con Licencia de la Real Audiencia, en la ciudad de los Reyes por Antonio Ricardo, primero Impressor en estos Reynos del Peru. Año de 1854.

The Spanish text was published some time ago as "Catechism of Santo Toribio" by that great admirer of the saint, Señor José Sevilla of Lima, who, years ago, served in Rome as Papal Zouave.

CHARLES WARREN CURRIER.

THE MÜNSTER CIRCLE

No one who visits Münster at the present day can fail to note the flourishing condition of religion and in particular the vigor with which the work of Catholic education is conducted. Besides the well-organized faculty of theology in the University, there are a dozen or more Catholic *Gymnasia* or high-schools, various normal schools, special institutes for the education of girls, and, one of the most important factors in the Catholic educational life of Germany, there is the *Anna-Stift* in which female religious are trained as teachers. It would be hard indeed to find a center in which the vital concern of education is more thoroughly cared for and is of greater service to the cause of religion.

But this prosperity is not the achievement of yesterday. To find its beginnings, at least in the modern period, we must go back to the close of the eighteenth century—to the very time at which the spread of rationalism threatened the existence of Christianity itself. In that period of "enlightenment," as it was called, religion would have fared badly had not energetic efforts been made to save the school and imbue it with the spirit of belief. Happily for Westphalia, there were leaders among both clergy and laity who understood the needs of the situation. Such men were found in different parts of Germany—in the South as well as in the North; but the most interesting group is that which eventually gathered about the Princess Gallitzin at Münster.

They were all more or less directly engaged in educational work. Katerkamp was professor of church history and canon law; Kistemaker, a philologist and exegete; Kellermann taught Scripture and pastoral theology. But the central figures are those of Fürstenberg and Over-

berg. It was through their instrumentality that Amalie Gallitzin regained the faith of her childhood and that Stolberg, another conspicuous member of the group, was converted. To Katerkamp and Fürstenberg, a distinguished champion of Catholicism, Droste-Vischering, later Archbishop of Cologne, was largely indebted. Though never a professor, he was an active member of the Münster circle and in his higher position did great things in behalf of Christian education.

Long before the Princess came from Holland to Münster, Fürstenberg had accomplished much for the public weal. Born in 1729 of a noble family, he had studied at Cologne, at Salzburg and at the Sapienza in Rome. Travel in various countries had enriched his store of knowledge and intercourse with men of high standing in the political world had acquainted him with the art of government. In 1762 he was appointed privy councilor and minister of the bishopric of Münster, and in 1770 vicar-general. These positions gave him ample opportunity to labor for the betterment of conditions in his native land which had suffered severely during the Seven Years War. Under his administration new life was infused into every department; finance, commerce, agriculture progressed, and even the military system improved.

But what he had chiefly at heart was the reform of education. He realized that no advance in material prosperity could be of real benefit unless it were accompanied by an uplifting of the intellectual, moral and religious life of the people. In Münster there was no lack of schools; some critics thought there were too many. But two essentials were wanting: teachers and methods. It seemed to be taken for granted that anybody could "keep school" who knew how to handle the rod; and so day laborers, army veterans and broken down students were pressed into the service. Naturally there was no question of

principle and hardly a suspicion of method; the teaching was mechanical and the teacher had done his duty when the pupil had been forced through the drill.

On the other hand, the educational ideas of Rousseau were spreading through Europe. In Germany their leading exponent was Basedow, a man of unstable character, but of great energy, whose publications, especially his books for children, carried the spirit and method of naturalism into many a German home. Fürstenberg saw that the one means to counteract such influences was to give teachers the right sort of training and an intelligent grasp of principle without which they would become, unwittingly perhaps, the instruments for putting into practice Rousseau's theories. Anxious as he was that the Münster schools should be made more efficient and that their standards should be in keeping with educational advance, he was still more determined that they should preserve their Catholic ideals and character instead of imitating schemes that were based on erroneous conceptions.

But he also saw clearly that a plan of reform, to be successful, would have to include the whole educational system. Little would be gained by building up one set of schools unless all, both higher and lower, were brought into line. Hence his efforts were directed to the improvement of the *gymnasia,* the founding of the university and, practically, the creation of the elementary schools. That he did not begin with the lowest was evidently due to the fact that he did not have at his disposal a body of teachers prepared to co-operate with him. His hope of securing such assistants lay in the higher institutions and in the adjustment of these to the needs of the general situation.

The first of his measures was the "Regulation" for the gymnasia in 1776. He had drawn it up in outline

as far back as 1770, and during the six years that followed he profited by his own experience and by the advice of others to perfect the details. In its final form this "Regulation" not only presents a full curriculum of study but it explains carefully how each subject is to be taught. It reveals throughout the philosophical spirit of its author—a feature which has not escaped criticism. At any rate, it is interesting to note that Fürstenberg anticipated some of the most important features of method that are now generally applied. "The teacher," he says, "must not burden the pupil with memorizing; the child must understand what he has to learn and not simply repeat an empty, meaningless sound." For the teaching of religion he prescribes that "the proving of its truths must advance in equal measure with the growing capacity of the pupil." In another place he says: "The Christian does not fulfil his duty in the matter of belief when he repeats the articles of faith like a parrot and does not connect ideas with words." But ideas alone are not sufficient: "the love of religion and virtue must become in the child's heart a passion if it is to hold his other passions in check."

With the same zeal and ideals Fürstenberg set about the establishment of the University. The foundations had been laid in part a century and a half before his time; but it remained for him to complete the execution of a project that had been so long hampered by the disturbances of war and the lack of means. Through Fürstenberg's initiative the papal authorization was obtained from Clement XIV in 1773 and the imperial charter was granted in the same year by Joseph II. The University was not formally opened until 1780, but in the meantime Fürstenberg labored incessantly at its organization. In this work more perhaps than in any other of his undertakings, he exhibits his thorough acquaintance with the content and methods of the various

sciences. Theology, law, medicine, history and literature and all their special departments are co-ordinated with a thoroughness that shows the scholar's breadth of view and the statesman's ability for organizing. From the more difficult task of securing professors, he did not shrink. He adopted the principle and adhered to it that the university chairs were to be filled with teachers who were native to the soil and homebred. Quick to discern ability, he selected young men who gave promise of scholarly attainment, encouraged them in their studies, aided them financially and often took a personal share in directing their work. To him, it might well be said, the University owed its spiritual life no less than its organic existence.

It was in the autumn of 1779 that the Princess Gallitzin, then on her way to Switzerland, interrupted her journey at Münster in order to become acquainted with the man whom she already knew by reputation as a leader in educational reform. Hers, too, was a philosophical mind; but she had imbibed the ideas that spread, with the other fashions and forms, from Paris. Voltaire and Diderot had been her masters, while Hemsterhuis, a Dutch philosopher who possessed strength of character but no positive religious belief, had been her children's tutor. It is not surprising that, though carefully educated in her youth as a Catholic and trained in the practice of her religion, she should have lost her faith under such later influences. Her experience was only a concrete instance of the results that Fürstenberg was striving to prevent by making advanced or higher education just as religious as the elementary, and by leading Catholic students onward from the common school through collegiate or gymnasial courses to the university. In this aim the Princess was not at first interested, nor did she seek him out in order to learn how she might retrace her steps: on the contrary, she requested him not to try

to convert her. But she was earnestly in search of truth and her moral nature was upright. Further inquiry and closer study of Fürstenberg's work gradually brought her back to the light. Her conversion, however, was mainly due to the example and influence of another teacher whose classes in Christian Doctrine she frequently visited and by whom she was finally, in 1786, reconciled with the Church. This teacher was Bernard Overberg.

From his birth in 1754, Overberg had struggled against physical weakness and mental slowness; but his industry triumphed and in 1770 he was admitted into the Dionysianum conducted by the Franciscans at Rheine. Here he remained, making steady progress, until 1774 when he went to Münster, took up the study of theology and was ordained a priest in 1779. He had already, as a student, attracted the attention of Fürstenberg, and the latter now offered him the position of tutor in a prominent family at Cologne. Overberg declined, saying that he meant to devote his life to the instruction of the people. His position as curate at Everswinkel gave him the opportunity he desired, and he soon became widely known for his efficiency in teaching religion. Fürstenberg, who had followed the young priest's career and on one occasion had been present at his Sunday instruction, urged him in 1782 to take charge of the normal school at Münster. Overberg after some hesitation accepted the offer and from this time onward united his efforts with those of Fürstenberg.

The institution which came under Overberg's direction was not a normal school in the modern sense. The students were the rawest kind of material, without any previous training and in many cases without intelligence or aptitude for their calling. Most of them were grown men who for years had been schoolmasters of the rough and ready sort and had no special desire to sit on the

benches as learners. What made matters worse, they could be brought together for instruction during only two months in the summer of each year; and into this short period Overberg had to crowd religion, Bible history, reading, writing, arithmetic and "pedagogy." Yet for over forty years he continued this work, always hoping that the day might come when a fully developed teachers' seminary or college would do more thoroughly what he attempted in his vacation school.

Just two months before Overberg took up his work in Münster, Fürstenberg had drafted a "preliminary regulation" for elementary schools. This was followed in 1788 by another ordinance and by a third in 1801. In the preparation of these, Fürstenberg was ably assisted by Overberg who, thanks to his experience in the normal school, was better qualified than any one else in Münster to deal with the problems of primary education. Much of his time was devoted to the preparation of a book that was then sorely needed for the improvement of the schools; it was published in 1793 as "A Guide for Teachers," and it was Overberg's chief contribution to educational literature. To this he added, in 1799, his "Bible History" which reached the thirtieth edition in 1873, and in 1804, his "Catechism" which was used in Münster until 1887 and in Osnabrück until 1900.

Another field of usefulness in which Overberg labored to good effect was the training of young women for the teacher's career. An institute for this purpose had existed for some time in Münster; but it had not produced the desired results. Many of those who, without becoming religious, desired to take up school work, were obliged to do so without any preparation or to glean their knowledge bit by bit wherever they could find it. To Overberg with his practical insight it was plain that Catholic teachers, women as well as men, would have to be trained under Catholic influences; otherwise it would

be useless to issue "regulations" about method or decrees obliging parents to give their children a Catholic education. With this conviction he resolutely set himself the task of bringing the teachers' institute out of its languishing condition, and he succeeded so well that in a short time the education of girls was raised to a high level of efficiency, while the teachers themselves commanded the respect of the public and the approval of the highest educational authorities.

In all these enterprises Fürstenberg and Overberg were loyally supported by the Princess Gallitzin. Her house in Münster had become the center of intellectual life and of educational activity. There the leaders of thought foregathered to exchange views and to enjoy the delightful society of a woman who had once shone in the infidel circles of the larger world. There, too, plans were discussed and regulations drawn up for the furtherance of religious interests. Art and literature, philosophy and education, the uplifting of the poorer classes and the welfare of the fatherland engaged by turns the thought and conversation of the "holy family" as the Münster circle was often called. But the spirit that permeated all was one of simplicity and of friendship springing from a common enthusiasm for causes that lifted heart and mind beyond the range of trivial things to the supreme values of life.

To this center also many of those who in thought and sympathy stood afar off were sooner or later attracted. Jacobi, the philosopher, came in 1780, to be followed by Johannes von Müller, the historian, by Lavater, the Protestant theologian and poet, by Gatterer and Kästner, professors at Göttingen, and in 1791 by Stolberg who, more than the rest found profit at Münster. During a tour through Germany in 1785, the Princess had met Goethe at Weimar; seven years later the poet was welcomed at her Münster home. "I knew," he said, "that I

was entering a circle where piety and morality reigned; and I behaved accordingly." When he took his leave she accompanied him part of the way, expressing as she bade him farewell the wish that she might see him again, "if not *here,* then *there.*"

At the opening of the nineteenth century, the scene changes. War and foreign invasion and the consequent political upheavals brought Münster its full share of disaster. Fürstenberg was removed from the University, which after 1805 lost its distinctly Catholic character. In 1806 the Princess Gallitzin passed away, and in 1810 Fürstenberg ended his labors. Stolberg died in 1819, leaving of the original group only Overberg, who survived until 1826. As individuals each had striven nobly in the holiest of causes; and in their united endeavors they had accomplished an enduring work. On the monument that commemorates Overberg, it is written that he "labored by word and deed for the kingdom of God." But a more lasting memorial to him and his associates is the vitality of religion in the Münsterland they loved so well.

EDWARD A. PACE.

FUNDAMENTAL PRINCIPLES IN THE TEACHING OF RELIGION.

The teacher of religion who would accomplish his task with intelligence and freedom must have a clear grasp of the fundamental principles on which his method rests. In this respect there is no exception from a law that conditions successful teaching in all departments of education. Moreover, it will readily be granted that no matter how widely the details of method may vary in the teaching of the different branches, the fundamental principles will be substantially the same in all subjects. Our first task, therefore, in discussing the method of teaching religion, must be to determine the principles which are common throughout the whole field of education.

Educationists of all shades of religious belief and disbelief are today in practical agreement concerning the first principle of education, which might be formulated as follows: *The need and capacity of the pupil should orientate all educational endeavor.* This principle has been stated in many forms, but the purpose in each of these formulations is to bring out the fact that our work in education must begin with the content of the pupil's consciousness as we find it and all our subsequent endeavors must be to organize this content, to minister to its growth, and to guide its development. Truths must be presented to the pupil in a sequence which will meet the needs of his developing conscious life and in a form adapted to his capacity.

The second rule of method would seem to be determined by the logic of the situation and may be thus stated: *The pupil's development must be directed towards a definite end.* It will avail little that the teacher has mastered the secret springs of the child's conscious life and that

he has measured the resources upon which he may call unless he holds a clear view of the kind of man or woman into which he would have his pupil develop.

The first of these principles has, in our day, given a tremendous impetus to genetic psychology and to child study in all its phases; the second, in the past, called into existence professional schools, and today it has led to a demand for vocational schools for the masses of our children.

While it is the chief business of the student of method to follow principles into the details of their application in the concrete situations which confront him, yet he will naturally seek out the origin of the principles that he is about to employ and endeavor to learn the nature of the authority with which they are clothed. In this task he will find himself confronted with an unusual situation. For while educationists are agreed in accepting the two principles stated above, there is anything but agreement among them as to the sources whence these principles are derived and as to the authority which leads to their acceptance.

One group of theorists traces the origin of these principles to the general acceptance of the doctrine of development which has in so many respects moulded the prevalent views of education. Education has come to be regarded more and more as an organic process depending upon heredity and brain development. The function of the teacher, in the view of these educators, is mainly confined to the selection and influencing of native tendencies. They discount social heredity and emphasize the value of physical heredity; they cry with Rousseau, back to nature. It is their doctrine that the child brings the plan of his full unfolding into the world with him; the work of education is to develop this plan. They reject the supernatural and deny the possibility of lifting man through educational influences or through the power

of grace to a higher plane than that which is determined by his native instincts. The study of the child must in this theory not only give us the point of departure in the educational process, but it must also reveal the direction to be taken. These educationists study the Gospel as if it recorded the work of a purely human teacher; they examine the principles embodied in Our Lord's method of teaching, but they do so with a view to giving Christ His credentials. They approve of His method where it agrees with their preconceived standards; where they fail to find such agreement, they excuse the Master on the ground of the prevalent ignorance of the time. For these men, the only authority possessed by the principles of education is that derived from speculative and applied science.

The Catholic educator, on the other hand, while eagerly welcoming each truth that is brought to light by the various sciences which have for their object the formulation of the laws of mind and of human development, naturally turns in the first instance to the Master Teacher for the principles which must govern all correct methods of teaching, for who can ever know the heights and the depths of human nature as Christ does? The faithful Christian brings the findings of science to the feet of the Saviour and there examines their validity in the light of the method employed by the Teacher of mankind. There he seeks the origin of all correct educational principles and there he looks for their final authority. The work of science may sharpen his vision, it may bring to his attention many things which without its aid he would not have noticed, but he utilizes all these things for the purpose of gaining a clearer insight into the method employed by Jesus Christ and a firmer grasp of the principles upon which it rests. Nor in this task does he rely on his own unaided judgment. The teaching office of Christ is continued in the world by the Holy Spirit as He

enlightens each succeeding generation of men through the activity of the Church which Christ founded on earth to teach the truths of the kingdom, even unto the consummation of the world.

Moreover, the Catholic teacher bases all his work in education on his belief in the redemption of fallen human nature. He looks to Christ, not to the physical heredity of the child, for the ideal which is to determine the direction of the educative process. While he endeavors to bring out and to strengthen all that is good in the child's native endowment, he realizes that the uplifting influences which are to change the children of men into the sons of God, come from the new birth of water and the Holy Ghost and from the teaching of revealed truth.

While the Catholic educator naturally turns to the Gospel for light and guidance in his study of methods in all departments of educational work, it is especially fitting that in the teaching of religion he should conform his methods to those employed by Jesus Christ and by the Church.

St. Augustine, in his "De Catechizandis Rudibus" warns against presenting the mysteries of Christianity to the neophyte until his mind should be duly prepared for their reception by the study of the dealings of God with man from the Creation and Fall of our First Parents to the Redemption by Jesus Christ on the Cross and the founding of the Church. In this he was but following the method of Our Saviour who cautioned His disciples against casting their pearls before swine and who always carefully prepared the minds of His hearers for each sublime truth which He announced to them. He taught the multitudes in parables, as He Himself declares, that seeing they might not see and hearing they might not understand. That is, He presented the truth in a form suited to the capacity of His hearers, so that each one

might take unto himself only that for which he was prepared. But to His chosen followers, who were especially trained to receive His message, He explained the deeper significance of His lessons, saying "To you it is given to know the mysteries of the Kingdom of Heaven." In dealing with the chosen band He observed this rule of method at all times; and at the end He declared "I have yet many things to say to you, but you cannot bear them now."

The principle that the teacher should present truth in a sequence which will meet the needs of the pupil's developing conscious life and in a form suited to his capacity may be found illustrated in almost every page of Holy Writ and in every phase of the Church's organic life. Consider the way Divine Providence prepared the world for the coming of Christ through the series of events recorded in the Old Testament, through types and figures, and through a long line of prophecies, growing more distinct and more specific from generation to generation. Or, again, turn to the way in which God prepares any of His great servants for the work which He entrusts to them. Instead of announcing to Abraham in abstract terms the mission that he was to fulfill and the fact that he was to be the father of the future Redeemer, God begins by teaching him obedience to His command as He leads him away from his native land across the bleak desert into a strange land. He blesses him for his obedience; He multiplies his herds and flocks and gives to him and to his children forever the fertile lands into which He had led them. He develops the faith and obedience of His servant still further by promising to him and to his wife Sara a numerous progeny. After trying the faith of His servants for many years, in which no children were born to them, God at last rewards the faith and obedience of Abraham by giving him a son to crown his

old age with happiness, and promises him that this son shall be the father of many nations and that the Redeemer shall spring from his loins. When Abraham and Sara had long passed the days of fecundity and when Isaac had wound himself around his father's heart so that the boy's life was more precious in the father's eyes, a thousand times, than his own, God commanded the father to sacrifice his only begotten son with his own hand. He thus taught His servant through the anguish of his own heart and through his loyalty and obedience something of the love for mankind which is implied by the Heavenly Father in the sacrifice of His only begotten Son, Jesus Christ, for the redemption of the world.

It would, indeed, be difficult to conceive of a more perfect embodiment of the two fundamental principles of education formulated at the beginning of this paper than is presented in the story of Abraham. The appeal at every step is to Abraham's experience and to the deepest wellsprings of feeling and emotion in his heart. The sequence of the lesson is strictly in accordance with the need and the capacity of the pupil. As we look back over the events of Abraham's life, we see that the direction is fixed from the beginning by the ideal which was held of the man who was to be the father of the Chosen People. Step by step throughout the whole life of this chosen servant the Divine Teacher develops the lineaments of the aged prophet who was to show to the children of men the meaning of obedience, faith and love, who was to show forth in fact the love of the Heavenly Father for the children of men as exhibited in the Redemption and the obedience and faith necessary on the part of men to profit by that sacrifice.

One of the most obvious features of Christ's teaching is the way in which He appeals to the most vital portions of the conscious content of His hearers' minds and

hearts. His lessons are never couched in abstract terms; they always begin by something which is intensely real in the lives of those whom He would reach. He speaks to the shepherd of the sheepfold, to the vine-dresser of his vines, to the fisherman of his nets, to the lawyer He speaks in the terms of the law, to those who had meditated long on the prophecies, He points out the fulfillment of those things which they had learned to look forward to.

As the Holy Ghost, speaking through the lips of St. Peter on that first Pentecost, spoke to each listener in his native tongue, so Christ speaks to each and every one of those whom He would influence in the language of his life and deeds. He always and everywhere orientates His teaching with reference to the need and capacity of His hearers. But the ideal which He held up before their eyes and towards which He constantly directed the education of His disciples was not an ideal derived from the physical heredity of fallen man. His command was, "Be ye perfect as your Heavenly Father is perfect," and He fearlessly challenged their attention and directed it to his own life as a means of revealing to their human eyes that perfection in a form better suited to their comprehension. In the work of the Master Teacher there is no mistaking the principle that the direction of the educative process is to be determined not by the native impulses of human nature but by the Divine Model in whose likeness man was created. Nor is there any mistaking the fact that it is the business of the teacher to bring this Divine Model within the comprehension of those who are to be uplifted by it. *Sic luceat.* "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven." And again, "It were better for him that a mill-stone were hanged about his neck and he cast into the sea than that he should scandalize one of these little ones." These sentiments are typical

of the Saviour's teaching. They are unmistakable as embodiments of the principle that the educative process must be directed towards a definite end, but they are just as unmistakable in declaring that this end is higher than man's native endowment and must come to him from above through redeeming grace and through the channels of authoritative teaching.

Science gives us hypothesis and theory as the means by which we may advance to a knowledge of laws and principles, provided we have faith in the hypothesis and theory for the time being. Without such hypothesis science has never been able to advance into the obscure realm of nature's secrets, and without belief in a hypothesis it is valueless. And yet the hypothesis of yesterday will be discarded tomorrow. Like the leaves of our annuals, they live for a brief day, but in that day they help to lift up and organize knowledge in the growing mind, even as the leaf is the seat of the transformation of dead into living matter. If the principles on which our art of teaching rests had no more secure foundation than the tentative hypothesis of experimental science, we should still believe in them and act upon them as if their truths were beyond question. That such faith is difficult no one will question; it requires vivid imagination and the enthusiasm of youth. But as time after time our imperfect work forces us to reconstruct our hypothesis our faith weakens and our enthusiasm wanes.

How different all this is to the faithful Catholic teacher who accepts his principles from the Master Teacher through whom all things were made and who gives to them the final authority that removes them forever from the shifting and tentative basis of hypotheses and theories framed by men who are groping their way in darkness. Moreover, science announces her principles in abstract terms and leaves it to the teacher to work out the em-

bodiment of these principles in the difficult art of teaching. Even when science has passed out of the experimental stage and reaches the final formulation of a law of nature, invention lags behind, sometimes for several generations. A knowledge of a law is a vastly different thing from an exhaustive comprehension of the ways in which this law may be rendered operative in the art which rests upon it. Here the Catholic educator has an added advantage, for the principles of his art did not come to him from the lips of the Saviour in abstract formulations but in concrete embodiments. He is not merely told that "the need and capacity of the pupil should orientate all educational endeavor" and that "the pupil's development must be directed towards a definite end," but he is shown how both of these principles may be carried out in the teaching of the most sublime mysteries of supernatural religion. What wonder, therefore, that one of the most striking characteristics of the Christian teacher should be that he teaches with a confidence and an unwavering faith in his principles, which inevitably inspire trust on the part of his pupils. In his case it is not the blind leading the blind, for he teaches as one having authority.

Thomas Edward Shields.

ST. CHARLES COLLEGE

On March 16 the main building of St. Charles College, including the chapel and library, was destroyed by fire. Happily, no lives were lost nor will the collegiate work be for long interrupted, as provision has already been made to continue the classes at a temporary location near the city of Baltimore. It is also announced that the college will be rebuilt at once and fully equipped for its special purpose.

The loss, however, is none the less serious for Faculty and students, nor is it less keenly felt by hundreds of alumni throughout the country who hold in loyal remembrance the picture of "old St. Charles," with its twin towers and stately portico rising above the wooded hills and looking down upon the pleasant pathways that offered rest and recreation. While many will regret this disappearance of the old-fashioned study-hall, they will regret even more that the chapel which formed the centre of student life and in its graceful proportions inspired devotion, has fallen a prey to the flames. A more ample structure may replace it, but its loss is, in a very deep sense, irreparable.

What was thus destroyed in a few hours represented on the material side the zealous endeavors of the Sulpician Fathers during three quarters of a century in behalf of the collegiate training of candidates for the priesthood. The college was incorporated in 1830 by the General Assembly of Maryland "for the education of pious young men of the Catholic persuasion for the ministry of the Gospel." The charter was granted at the petition of Charles Carroll, of Carrollton, who furthermore devoted to it a large tract of land adjoining his own manor and contributed the first endowment to its funds.

His aim, expressed in a letter of March 27, 1830, to Father Lewis Deluol, was "that this gift may be useful to religion and aid our Church in rearing those who will guide us in the way of truth."

The College, however, was not opened until 1848, when Archbishop Eccleston appointed as its first president the Reverend Oliver Lawrence Jenkins. The original building, three stories high, had a front of eighty feet and a depth of sixty—modest enough in dimensions yet surely sufficient for the teachers and the four students who came at the beginning. But the number steadily increased and additions were made to the building in 1859-'60; the corner-stone of the beautiful chapel was laid May 22, 1860, but the chapel itself was not completed until 1866, when it was dedicated by Archbishop Spalding. Ten years later 197 students were registered; the building was again enlarged in 1877 and made more serviceable by the introduction of modern systems of heating, lighting and ventilation. In 1906, under the administration of Reverend F. X. McKenny, now president, further additions were made which secured adequate accommodations for residence and study and provided the College with the best sanitary appliances.

All these improvements were carried on with no boast of the progress which the College had made; but they were fully appreciated by the former students who gathered in 1898 to join in the celebration of the Golden Jubilee of their Alma Mater. The hopes then expressed for the further development of the College have in part been realized; and their full fruition will be hastened, rather than retarded, by the disaster, which in sweeping away so much of the old, has made it imperative that the new shall be a more complete adjustment to the needs of ecclesiastical education.

Edward A. Pace.

SURVEY OF THE FIELD

CATHOLIC CHILDREN IN PUBLIC SCHOOLS

The recent action of the Bishops of the Province of Cincinnati concerning the attendance of Catholic children at public schools will come as a surprise to many who are too closely pressed with other matters to notice the deep-seated change that has come over the spirit of the public schools in recent years. These good people not infrequently recall the public school of some few decades ago and take it for granted that whatever changes have taken place in the schools since the days of their childhood have all been in the direction of progress. In their view Catholic schools and public schools are essentially the same, the only difference worthy of note being that in the Catholic school a certain time each day is set aside for religious instruction and that the teachers are for the most part members of religious communities, while in the public school the whole day is devoted to secular studies and the instruction is imparted by excellent men and women, many of them Catholic, who are not distinguished by any special religious garb. Such parents are at times disposed to send their children to the public schools for very trivial reasons, imagining, it would seem, that they have discharged their full duty as Catholic parents when they have seen to it that the public school education of their children is supplemented by religious instruction given in the home and in the Sunday School.

It is somewhat more difficult to account for the attitude toward public school education maintained by not a few otherwise intelligent men and women who are in no small degree shaping the policies of our Catholic schools and who, from their position, should be close students of edu-

cational problems. It is inconceivable, however, that these worthy people would use public school text-books as far as possible and copy public school methods in the teaching of all subjects save Christian Doctrine if they were acquainted with the facts in the case. The reasons put forward in justification of thus transforming a Catholic school into an imitation of the neighboring public school are such as to still further strengthen the conviction that these people have no realization of the actual conditions that obtain in the public schools of our day.

IMITATING PUBLIC SCHOOLS

We are told that our schools must prepare their pupils for entrance into the public high schools and state universities and hence that we should pattern our curriculum on that of the public schools and use as far as possible the same text-books and methods. The accrediting system which has recently found so much favor in certain quarters and the regent's examinations sought after by some Catholic schools are in line with this short-sighted policy.

Such tremendous interests are at stake that ignorance and superficial views are not excusable on the part of parents or of school authorities. Nothing less than the faith and morals of our children and their welfare here and hereafter is at stake. This surely demands that the greatest possible care be exercised in ascertaining the nature of the fundamental principles which govern the education given in the schools to which our children are entrusted during the formative period, and which must inevitably determine the character and shape the lives of our future citizens. We cannot plead difficulty in obtaining information concerning the trend of public school education in extenuation of the ignorance of any intelligent man or woman who is interested in the welfare of our institutions or in the character of our future citizens.

For those who have not time for personal investigation of the schools themselves there is abundant literature on the subject, ranging from the muck-raking and carping criticism of the irresponsible on the one hand to the calm and deliberate utterances on the other hand of the professors and educators who are shaping public school policies and writing public school text-books.

SOCIALISM IN THE PUBLIC SCHOOLS

A few days ago the Honorable Bird S. Coler, who through many years of public life has been in a position to study the spirit and the results of public school education in the city of New York, published a brochure under the title *Socialism in the Schools,* which is worthy of more than passing notice. If conditions in the schools of New York are as represented, something should be done at once to remedy them; if Mr. Coler's statements are untrue, he is guilty of a grave calumny against one of our most cherished institutions. Whether one agrees with Mr. Coler or not, there is no denying the interest of his paper, and it is to be regretted that it was not published in a magazine which would secure for it a wide circulation.

In discussing the actual situation, Mr. Coler asserts that the schools are anything but neutral in the matter of religion, that the instruction given is false and vicious, that the foundation is swept from under all ethical and moral instruction, that the schools have become highly socialistic in their trend. In the second part of the paper the author points out, in the light of history and philosophy, the inevitable ruin that awaits us if we do not immediately remedy the conditions which are destroying the intellectual and moral life of the rising generation. He finally suggests means of overcoming difficulties which have heretofore been considered insurmountable. To give our readers a clearer comprehension of the grave

charges which Mr. Coler brings against the public schools of his own city, we submit here several extracts from his brochure.

"The public schools are fast becoming the temples of a new religion. * * * The old religion is being excluded from the public schools, but a new religion is rushing in to take its place. It is variously called. By some it is known as Agnosticism, by some Atheism, by some Socialism, and by others Ethical Culture. It is affirmative, dogmatic, intolerant. * * * And this is the religion that is being taught in the schools. This is the faith that is being substituted for the old faith in a God and a God-given ethical system. If you look carefully you will find that it is with the school system that the Fabian is most deeply concerned. You will find that socialists are hungry for seats in the Board of Education. You will find that in our schools, under the cloak of humanitarianism, Socialism is being translated from theory into practice. Nowhere, I think, is this more true than in New York City. Nowhere has the pet socialistic theory of state supervision of the child, of the substitution of state control for family control, had a more practical result. For the public schools of New York not only teach the child how to read and write and figure, but how to sew and cook—things that the mother was at one time supposed to teach. The state doctor now examines the child, looks at its teeth, its hair, its clothing; takes into his hands the matter of the health of the child, and, recently has also taken up the question of feeding the child."

THE NEW RELIGION IN THE PUBLIC SCHOOLS

Those who wish to verify the latter part of this statement, will do well to consult the Annual Reports of the City Superintendent of New York public schools. (1) Naturally the Socialists will find nothing to complain of

[1]Eighth Annual Report of the City Superintendent of Schools to the Board of Education of the City of New York, pp. 110, 111, 134; Ninth Annual Report, pp. 133, 140-150; Tenth Annual Report, p. 163; Eleventh Annual Report, pp. 140, 197, 230, 476-77.

in the tendencies pointed out by Mr. Coler, and many citizens who are not socialists look upon these things as evidence of great progress in educational matters. Dr. Leonard P. Ayres, of the Russell Sage Foundation, New York City, in a paper entitled *The Coming of the Humane Element in Education,* read before the Superintendent's Section of the N. E. A. at their recent meeting in Mobile, glories in many of the things of which Mr. Coler complains. Contrasting conditions with those obtaining eleven years previously, he said: "At that time eight cities in America had systems of medical inspection in their public schools. Today the number of such systems is over 400. This development is without parallel in the history of education. No one there present had ever heard of a school nurse, for no city in the world employed one, but today seventy-six American cities have corps of school nurses as permanent parts of their educational force. Had any one in that Chicago meeting dared to prophesy that we should soon employ dentists to care for the teeth of our school children, his words would have been greeted with derision; but today forty-eight cities employ staffs of school dentists. * * * These changes represent no passing fad or temporary whim. They are permanent, significant and fundamental. They mean that a transformation has taken place in what we think as well as in what we do in education. They mean that the American common school has ceased to be merely a place where for a few brief years our children shall acquire useful information. Instead, it has entered upon a new role, in which it is destined to reach, and to reach profoundly, the whole of every child. These changes mean that in ever increasing measure our schools are to reach the exceptional child as well as the normal, and are to make provision for his physical well-being as well as for his intellectual development." (2)

ELIMINATING THE HOME

[2] Journal of Education, March 16, 1911, p. 296.

This all sounds well, but what about the home? Instinct causes the child to rely upon his parents for love, for nourishment, for protection, for remedy, and for the models of his imitation, and on these instincts the home and the family find their natural foundation; and these instincts, lifted up and transformed by Divine grace, remain forever the foundations of the Christian home, as may be seen by a consideration of the petitions of the Lord's Prayer. It is to the Father we are taught to look for our authority, for our daily bread, for our protection against temptation and danger, for our remedy in evil, and we are to copy, even here on earth, the perfect obedience of the heavenly hosts. But our modern educators have found that all this was a mistaken policy. They have found that the parents are unworthy and unfit to take charge of children or minister to their needs. This must be taken over by the state and dealt with through its staff of experts. In ever-increasing degree the state is to assume control of the physical, moral and intellectual wellbeing of the children. It is to bathe them, nurse them, feed them, take care of their teeth, look after their eyes and ears and noses and throats; it compels them to receive the kind of education that it thinks is good for them and to form their lives on the models which it holds up to their gaze. This does look like socialism, and it would seem to do away with the need of marriage or of home and to prepare the way for practical eugenics, a budding science which has already attracted a sufficient number of votaries to secure favorable legislation in four of our states. All that is needed now is a pension for mothers and the requisite legislation to permit Burbank's ideal of breeding to be applied to the improvement of human stocks. All these changes came about quite naturally, and probably without any thought of destroying the home. Dr. Ayres tells us:

THE LOGICAL GOAL OF THE MOVEMENT

"This profound change in our educational practice did not come through the slow processes of philosophy, nor because we were awakened by the stirring words of voice or pen of any educational prophet. No school man can claim credit for having hastened its advent. It was forced upon us, by the natural results of compulsory education and still more definitely and directly by three of the strangest allies that ever contributed to the work of school reform." The three allies referred to are the contagious diseases of childhood, the backward child and the tuberculous child. That difficulty is encountered occasionally by the Board of Education in its new role is not surprising. The parental instincts die hard, even in the breasts of the poor and the ignorant. The following incident is recorded in the Eighth Annual Report of the Superintendent of the Schools of New York, pp. 109-110: "In one school last spring out of one hundred and fifty cases of adenoid growths in the throat, the parents of over seventy of the afflicted children would do nothing to procure them relief. True, they gave their consent to have the necessary operations performed in school by a prominent surgeon attached to a large hospital who kindly volunteered for the work; but a few days afterwards when the Health Department physicians visited a neighboring school solely for the purpose of making an inspection, the school was mobbed by a crowd of ignorant and misguided mothers, among whom the malevolent report had been spread that the doctors were going to cut the throats of the children. I mention this extraordinary incident to show how difficult it is to overcome the prejudice and indifference of ignorant parents when the health of the children is at stake."

EFFECT OF COMPULSORY EDUCATION

Mr. Coler's objection is not solely because of the things that have been brought into the schools, but because of

the things that have been crowded out, which he tells us have "left us with a school house which has ceased to be the source of the religious training and has become the model room of applied socialism." After citing Horace Mann in defence of religious teaching in the school, and after pointing out the necessity of experience to guide our footsteps in the present, and showing the fate of all ethical systems that do not rest on religion, Mr. Coler proceeds to point out the unfairness as well as the grave danger to society in the present spirit of the public schools. "What, then, are we to think of the madness of socialistic education, which seeks to unmake a past? What are we to make of a system that seeks to establish a false thing by shutting off the light which shows it to be false? * * * It may still deal with the faith of the Egyptians, with the Olympian deities of the Greeks, with the Manitou of the Indians, but Christmas is tabooed, Easter is a subject that is prohibited. No man believes there was ever a Mercury with wings on his heels, but that may be taught in the schools. Everyone knows there was a Jesus of Nazareth, but that must not be mentioned. It is not hard to see whither all this tends. It means the exclusion ultimately from all the histories of the mention of Christ and the suggestion of God. The mere assertion that 'all natural wealth is due to the beneficence of God' was enough to kill a text-book for use in the public schools of Chicago. The logical thing to do, if that be right, is to cut the name of God out of the Declaration of Independence, to publish without it the farewell address of the Father of his Country, to leave some significant blanks in the sublime sentences of Lincoln over the dead of Gettysburg.

A MENACE TO SOCIETY

"We must be taught that a strange faith sprang up in

the bosom of Rome and spread over the area of Roman conquest, but we must not be taught whence it came or why it spread. We must be taught that the followers of Mahomet raised their crescent flag against the cross, but we must not be taught what the cross signified. We must be taught that the Crusades poured out the blood and treasure of Europe to take from the Moslem the tomb of a carpenter, but we must not be taught what was the torch that lighted their fiery faith. We must not know the patristic literature, nor the wave of scholasticism that rolled over Europe, because if we play with fire we will be burned, and those old controversies were red hot. We must be taught history but not the meaning of history. Some of the facts of human experience are to be allowed us, but the central fact of human history is to be barred. We may be taught that there were great currents of human thought, but the greatest stimulant of human thought we must not be taught. The intolerance of Socialism results, then, not in truth, but in falsehood, or that which is not true. It results, not in more light, but in less light. It takes from the intellect the truth which nourishes it, and gives it instead the ignorance which must choke it."

SUPPRESSING THE TRUTH

One needs to be reminded that Mr. Coler is not speaking of the secularized schools of France, with their obnoxious, falsified histories, but of the public schools of the city of New York.

As a citizen and taxpayer in a free country, Mr. Coler protests "against the expenditure of the public funds for a teaching which is incomplete and untrue. I object to the use of the public funds for the propagation of a social and economic religion in which I do not believe; and I object to the teaching of the history of the United States with a mutilated Declara-

PROTESTS

tion of Independence, to the teaching of the world history with the fact of Christianity omitted." Any fair-minded man must admit that there is some justice in Mr. Coler's protest and there is still more justice in the protest of the Catholic taxpayer, who must build and support schools for his own children and then contribute to the support of these socialistic institutions that have begun to take over entire charge of his neighbor's children. That the public schools are teaching a religion which is utterly abhorrent to Catholics may be shown in many ways. Professor John Dewey, of Teachers College, Columbia University, who exerts a mighty influence on the public school system of the United States, has published an article in the Hibbert Journal for July, 1908, under the title *Religion and Our Schools,* which furnishes much interesting matter along this line. We shall have occasion to refer to it later on. At present we prefer to turn to another line of thought, that known as practical eugenics.

A very clear statement of the scope and purposes of eugenics is to be found in a paper by Dr. Franklin Bobbitt, read before the Child Conference for Research and Welfare, held in Worcester, July, 1909. Here we find the whole question of education reduced to biological terms.

REDEMPTION REJECTED

The possibility of redemption is denied. The work of Christianity in building up Western civilization is passed over in silence. Social heredity is minimized and the principle of authority on which it rests is ruled out, while physical heredity is exploited as the cause of man's degeneracy and the only source whence improvement of his condition may be looked for. Dr. Bobbitt's paper challenges one's admiration not alone for the clearness of its statements but for the ingenuity displayed in presenting the history of the race from a purely biological standpoint, while ignoring the all-pervasive influence of religion. The paper affords some very interesting reading even to those who

totally disagree with the position taken by the author. We shall, therefore, let the Doctor speak for himself.

"Since man became man he has always looked forward to an ideal future state on earth, a Eutopia, a millennium, a City of the Sun, a Platonic Republic, where all men should be good and wise and strong. And yet wherever man has builded a civilization in his striving to realize his ideal state, in Egypt, or Greece, or Carthage, or Rome, invariably he has met with defeat. Without exception his state crumbles and falls. There has *always* been some invisible undermining influence which he fails to see and to prevent."

In this statement the Doctor agrees with all the old-fashioned thinkers who have observed this phenomenon, but whereas heretofore men have been accustomed to attribute the decline of nations to the loss of faith in the overruling Power that directs the affairs of men, Dr. Bobbitt has a new solution of the riddle to offer. "With the rise of the science of biology, we have discovered the secret of their decline, and have discovered the formula for counteracting it in our own case. The undermining influences were at bottom biological in their case; and the formula for counteracting them in our case must likewise be biological. The formula is the simple one used by Luther Burbank in his superb creations; for all life grows on a single stem. As is the parentage so is the next generation. If the next generation is to be higher than this, its average parentage must be higher than our average. This law is fundamental, ineluctable, not to be vetoed or evaded."

The issue with Christianity is here clearly drawn. Christ came on earth to foster the weak, to lift up fallen human nature and clothe it with divine strength. He never extinguished the smouldering flax nor crushed the bruised reed. He healed the lame and the halt and the blind and turned the sinner's feet into the pathways of

peace. He taught His followers how to uplift the race through the family virtues and the home; He placed humility, meekness, and mercy before physical courage and the strength of bone and muscle. To brute force He opposed gentleness, as is typified in that last hour in the garden when He said to St. Peter: "Put up again thy sword into its place, for all who take the sword shall perish with the sword." But practical eugenics seeks our salvation in another way.

"At present our doctrines of heredity are not as they were. We are coming to see that heredity is dominant in the characters of men. Human plasticity is not so great as has been assumed. A child cannot be moulded to our will. The design laid in heredity is the only one that can be worked out in actuality." There is here a total rejection of the regeneration of which Christ spoke when He said: "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God." Dr. Bobbitt continues to sketch the disheartening picture. "But recent statistics of heredity show that the possible deviation is not great, except downward in the direction of breaking and marring. The actual may fall below the possible but cannot transcend it. If the parentage of the coming generation in our country is on the average poorer than our present average, then the average endowment of the coming infant-harvest will be below that of the present. To educators and philanthropists this means poorer raw material on which to work and an increase in the educational difficulties which are at present sufficiently bewildering."

After pointing out the fact that the fecundity in our more favored classes is dwindling rapidly, Dr. Bobbitt continues: "At the present time our medicine, hygiene, and public sanitation keep alive multitudes of weaklings that formerly were weeded out by hard conditions. Thus today we save weak lungs, weak muscles, weak eyes and

A RAPID DECLINE

ears, weak minds and weak wills, weakness in general, and weakness in every particular and permit it to reproduce itself in heredity, further corrupting the next generation. Our schools and our charities supply crutches to the weak in mind and in morals, nursing them and cherishing them in every possible way, helping them to economic independence, to family life, and thus further to corrupt the streams of heredity which all admit are at present sufficiently turbid. Thus we see two sinister processes at work: the upper and better strata of society are continually dying away; and poorer ones are being added on at the bottom. There is a continual drying up of the highest, purest tributaries to the stream of heredity, and a rising flood in the muddy, undesirable streams."

The picture is not encouraging. In tracing the history of the present situation attention is called to the conditions of savage life which tended to kill off the weak and to select the strong in the human species as in the ape and tiger struggle for existence. According to the eugenists we have degenerated from these high days through the softening and protecting influences of Christianity. We are told that in those savage times "the cutting off at the top was not great. On the other hand, the fury of the struggle kept the race well weeded at the bottom. And the children of weak parentage, even when brought to maturity under the protection of stronger arms, were naturally the first to fall in the struggle before they could mingle their weakness with the currents of heredity. Thus in primal days was the blood of the race kept high and pure like mountain streams. One may not admire the hard conditions of the savage life of our German forefathers in their Teuton forests; but one must admit the high purity of their blood, their high average sanity, soundness and strength. They were a well-born, well-weeded race."

SAVAGE LIFE THE IDEAL

After tracing the biological survival of the fittest down through the Middle Ages, wherein the best blood was sucked up into the aristocracy and passed on to extinction, while recruiting was done from the lower and less worthy classes, we are given this picture of our present condition: "Instead of one aristocracy draining off one kind of ability, there are now the many aristocracies draining off all kinds of high ability. And not only is this true of the top stratum, but the cutting off process has begun its sinister ravages in the middle classes. Celibacy is more common in the middle classes than formerly, families are much smaller and still rapidly dwindling. Where knowledge increases and living conditions grow easier, families always grow smaller. Our education, our books and periodicals, and the general social ferment of today have set men's minds on fire; and the utilization of nature's energies in industry have freed his hands, even down deep into the middle classes. This has removed the chief distinction between aristocracy and middle class; in other words, upon our middle classes have been conferred the privileges and immunities formerly possessed only by the upper class. Thus there arise in the middle class the same qualities, the same outlook, ambitions, desires, and methods of attaining their desires, even to the necessary infecundity which is an indispensable condition to success in social ambition. Thus the cutting off of the fairest strains of our imperial race is carried deeper and deeper down into society. And the best are sucked up out of the lower ranks with constantly increasing rapidity. * * * This cutting off at the top of the best and adding on at the bottom of the worst and the poorest is at present exhausting the high qualities of our race with a rapidity never before equaled in the history of the world. * * * One problem is how to persuade the

THE END IN SIGHT

strong and capable men and women at the top of our society, with brain on fire, to give up their ambitions, their pleasures, and their love of ease, and seriously and consistently for long generations to undertake the parentage and the nurture of more numerous bearers of their heredity. The second problem is to prevent the weaklings at the bottom from mingling their weakness in the human current. Each problem seeks a way to reverse nature. * * * Eugenics is clear as to its two main problems; but it has no solution to either one of them, and cannot hope for any complete solution until biology, psychology and sociology are more fully developed."

The Christian religion which has built up European civilization from the degenerate citizens of pagan Rome and the untamed savages of the North, is to be set aside in all our work of education. Man would undertake the work which only God can achieve. What wonder that he is appalled by the task! Christianity called into existence a multitude of institutions for protecting the weak, for lifting up and transforming fallen man, and when the support of Christianity is removed, nothing is left to him but blank despair. Science only intensifies his misery by showing him his helplessness. In the name of science men have banished Jesus Christ, and when called upon to supply His place, all they have to offer is suggestions concerning the denial of human parentage to the multitudes who can be saved through this agency alone. Man is told that he must remember that he is a mere animal and that he must reach his salvation through the ways of the animal world, for his physical heredity determines his life and his destiny. What wonder that men rise up and denounce a system that is sowing in the hearts of our children the seeds of these pernicious doctrines!

DISCUSSION

COEDUCATION IN THE GRAMMAR GRADES

"What would you consider the principal advantages of segregating boys and girls in the sixth, seventh and eighth grades? Most of the teachers with whom we have discussed this question do not seem to take favorably to the idea for classes below the high school."

The question of coeducation vs. segregation should not be regulated by the grade in which the children may be found but by their age and physical development. Seventh and eighth grade children are theoretically supposed to be between the ages of twelve and fourteen, but recent statistics show that in the public schools, at least, a large percentage of the children in the seventh and eighth grades are much older than this. All the arguments in favor of segregation apply with greatest force to children just passing into the adolescent period. The physical and emotional disturbances characteristic of this phase seem to demand the separation of the sexes for a few years. From primitive times, young girls passing through this stage of their development have been accustomed to associate with women chiefly and to learn the occupations of women from their mothers, whereas it has been the custom for the boys to take part with their fathers in manly occupations. From a study of the psychology of adolescence, it would appear that there is an instinctive avoidance of the opposite sex in all normal children. A forced association at this time is likely to leave a permanent distaste or disillusionment for the opposite sex, which is apt to work serious harm with reference to future family relationships. Moreover, it has been pointed out that girls are, as a rule, some two years more advanced in their mental development at the age

of twelve than are boys. Competitive work between the sexes at this age, therefore, is unfavorable to the boys and tends to destroy their love for school. Many observers think that the prevalent practice of coeducation is responsible, in a considerable degree, for the general tendency of our boys to leave school as soon as the law permits. The marked aptitude exhibited by girls of this age for memoriter work and the making of careful copy is in strong contrast to the dominant tendencies of the boys of the same age. The presence of the girls with their easy achievements along these lines discredits the boys' bent for originality and thus leaves upon them a certain brand of *femininity*. Finally, where the religious and moral conditions surrounding the pupils are not of the best, there are special dangers to be apprehended at this time which were scarcely present with the younger children.

But there is another side to this whole question: It is not always easy to separate the sexes in the seventh and eighth grades. Scarcity of room, a limited supply of teachers, as well as financial considerations, must all be taken into account in the practical settlement of the question, and then, too, the presence of the girls tends to keep the boys on their good behavior and to lessen the difficulty of maintaining discipline. The burden of supporting our Catholic schools is great enough as the case stands and the difficulties to be encountered from all sides are sufficient to daunt any but brave hearts. The best interests of boys in the seventh and eighth grades demand the presence of men teachers, but it is only under peculiarly fortunate circumstances that we are able to secure men teachers for these grades in our parochial schools. The ranks of the teaching brotherhoods will have to be recruited far more generously in the future than they have been in the past if this work is to be undertaken by them. In the meantime our devoted Sisters will

face the situation bravely and do the best that is possible.

A discussion of the various phases of this question may be found in the Education of Our Girls, by T. E. Shields.

THE BANISHING OF SANTA CLAUS

"We were informed sometime ago that the school authorities in a certain town ordered the primary teachers to discontinue the practice of telling the children about Santa Claus at Christmas, on the ground of its not being true. Do you think the Santa Claus story objectionable?"

No, I do not consider the Santa Claus story at all objectionable, but I do believe that it is a mistake to allow the Santa Claus story to replace the story of the Christ Child in the child's interest during the Christmastide. Those who object to the Santa Claus story on the ground of its not being true have no comprehension of the way in which a child's mind unfolds. When quinine is given to a patient in capsules, care is taken that the capsule shall be made of gelatine and not of glass, since it is highly desirable that it dissolve rapidly in the alimentary tract and thus allow the quinine to operate. In a like manner, when a truth is administered to a child, it is desirable that it be given in a setting which will readily drop away and allow the truth to unfold freely. Thus the doctrine of Creation may be presented to the child in the words of the opening chapter of the Gospel according to St. John or in the set phrases of a formal theological definition. In either case the truth will not reach the child's intelligence and as a consequence it cannot take its place in his mental and moral development. On the contrary, when this truth is presented in a setting such as George McDonald gave to it in his Baby Rhyme, it is at once apprehended by the child according to the measure of his need and capacity, while the setting gradually disintegrates for the very reason that it is not true. Each

one of the rhymes may be said to be absolutely false and yet the poem as a whole and in each of its parts conveys only truth to the child mind.

"Where did you come from, baby dear?
Out of the everywhere into here.
"Where did you get your eyes of blue?
Out of the sky as I came through.
"What makes the light in them sparkle and spin?
Some of the starry spikes left in.
"Where did you get that little tear?
I found it waiting when I got here.
"Where did you get that pearly ear?
God spoke, and it came out to hear.
"How did they all just come to be you?
God thought of me, and so I grew."

The child-mind has no room for detail; it is the great central truth it craves. This truth it cannot take in abstract form and so we must give it a concrete setting. The child needs seeds of truth, not ghostly abstractions. Fullness of detail bewilders him, unless the details be frankly of the nature of scaffolding which may readily be discarded as soon as the truth finds its place in the child's mental life. Thus from the rhyme just given all that remains with the child permanently is that God thought about him and so he grew. The starry spikes and the blue of the sky serve merely to wrap up this truth in a suitable form for the child-mind. To insist upon giving this truth to the child in the words of St. John—"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him: and without Him was made nothing that was made"—is to prevent the child from gaining any comprehension of it; it would be like administering medicine in a glass capsule.

On the other hand, to insist on the literal truth of the setting in the Baby Rhyme, would be equally disastrous. Can any one imagine a teacher thus explaining the second rhyme to the bright six-year-old at her knee: "Now, baby, dear, the blue of your eyes does not really come from the sky; it is caused by the pigment cells of the iris, and the pigment cells derive their coloring matter from the bile, which in turn derives these substances from the integrating red blood corpuscles." The Phariseeism that would prevent us from telling the child that the baby found a tear waiting when it got here because all babies' tears, as well as women's tears, are made in the lachrymal glands, would starve the child's mental and moral life by denying to him the milk that was divinely ordained for him. Myths and fairy tales are the child's birthright and the sour, lonely individuals who are so devoid of a knowledge of children's needs as not to recognize this should be given other employment than that of controlling education in any capacity.

RETROGRESSION IN THE GRAMMAR GRADES

"Several instances have come to our notice of pupils who appeared to be very bright and to progress rapidly in the primary grades while in the intermediate and grammar grades they seemed gradually to retrograde. Where do you think the fault rests in such cases?"

Instances of this kind are very common in both parochial and public schools throughout the country. No single cause will account for all the cases, but it would not be difficult to point out two or three main factors, any one of which is practically always present and in some instances we find the effects of all three.

The unsually bright children in the primary grades are, for the most part, undersized and of a nervous temperament, not infrequently they exhibit signs of a neurasthenic inheritance. Between the ages of nine and

fourteen a large percentage of these children undergo a marked physical change in which the nerve tension is lowered, while the nutritive processes are accelerated. During this time there is rapid growth of bone and muscle while the cortical tension is too low to secure brilliant mental activity. They experience a lassitude, a sort of perpetual spring fever, in which discouragement is very easy. When these poor children are in the hands of teachers who do not understand what is taking place, and who demand of them results similar to those obtained during the period of high mental tension, the children rapidly lose interest in all educational matters and begin to long for the physical world with something tangible, something to exercise their muscle upon, and so they gradually come to be branded dullards and to be eliminated from the school. The wise teacher, however, will resort to every available means to encourage these children. She will make strong appeals to their interest and wait for the phase to pass before putting on pressure.

A second cause of the phenomenon in question is to be found in faulty methods in the primary grades. Whenever the interest of the primary pupils is directed mainly to words and symbols instead of to realities a deterioration in the higher grades is almost inevitable. For a year or two the children find interest and amusement in tracing the external resemblance of words to each other, in making jingles and rhymes, etc., but the time comes when all this palls and the roots of genuine knowledge, not having been nourished, the child loses interest in the school and in all that it stands for. For a time we can secure work from these pupils through the play of external motives, such as class standing, pride, self-interest, etc., but there can be no permanent results, no unbroken progress in education where the interest from the beginning has not been developed along right lines. The percentage of bright children who are sacri-

ficed in this way is truly appalling; the remedy must be sought by radical improvements in our primary methods, which will place thought and its modes of expression in their true relation to each other.

The third cause is to be sought in physical or moral diseases. The precocious child is usually the victim of the sins of his forbears. His nerve force is burned out in childhood. These children, above all others, need to be kept quiet, almost in a darkened room, but instead they are too frequently pushed out to the center of the stage so that all may admire their wonderful ability and their old-fashioned wisdom. The wonder is that any of these children survive the treatment they receive at the hands of foolish parents and still more culpably foolish teachers. Children who are normally bright while in the primary grades sometimes deteriorate in the grammar grades through dissipation, irregular hours, moving pictures, the excitement of the street, and vice in still more revolting forms. Of course no one should be surprised that these children lose their interest in text-books and school subjects.

BOOKS BY CATHOLIC AUTHORS

On or before May first of this year, a catalogue of all the books written by Catholic authors, and now in the Carnegie Library, Pittsburgh, will be issued by the library authorities. The catalogue will contain between 250 and 300 pages, uniform in size with the other catalogues of the library, giving a list of nearly 1,500 Catholic authors, whose several thousand volumes may be found in the library.

The forthcoming Carnegie Catalogue is due to a recommendation made some months ago to the librarian of the Carnegie Library by Rev. Thomas F. Coakley, D. D., of St. Paul's Cathedral, Pittsburgh, Pa. The suggestion was cordially and enthusiastically received in a broad and liberal spirit, for the library authorities have always manifested a deep interest in the intellectual growth of the citizens of Pittsburgh, and Catholics now form one-third of the population of this city. Work was started immediately and prosecuted with earnestness under a corps of trained librarians, with the constant collaboration of Rev. Dr. Coakley, and the care that has been taken with its production will make it the most elaborate and most complete of its kind, and give it a degree of accuracy and authority hitherto unattained by any similar publication in the United States.

Several valuable catalogues of books by Catholic authors have been published in other cities within recent years, but being due to private enterprise, and the expense of their publication being met by private contributions, it was scarcely possible to expect from them anything but meagre lists. Moreover, many of the existing catalogues are incomplete and inaccurate, due, not to carelessness or indifference, but to the sheer magnitude of the task the compilers undertook to accomplish. In the Carnegie Library of Pittsburgh, it was no small matter to pick out of the well-nigh 400,000 volumes on the shelves, precisely those that were written by Catholics, and works which had in them nothing contrary to faith or morals.

The Carnegie Catalogue will not only correct the errors and

omissions in existing catalogues of Catholic books, but it will surpass all of them in many other features, making it unique. It will be an annotated list, with exhaustive classified and alphabetical indexes, and in addition to this, every important book will have a brief notice giving its table of contents, and a short critique, indicating the relative value of each work.

The catalogue should prove invaluable to the general reading public, not only for its intrinsic worth in making Catholics and non-Catholics alike familiar with Catholic literature, but for the vast assistance it will render to people in all parts of the country, and even Canada. In the case of new libraries, for instance, public or private, or the restocking of those already established, it will furnish approved lists of Catholic authors and Catholic works that should be found on the shelves of every first class, up to date, public library, and where these books are not found, Catholics themselves who are readers can make application to the librarians to have such works furnished for their use. It will be a further aid to our Catholic people of Pittsburgh from the fact that the large number of Catholic books now to be found on the shelves of their own home library will enable them to patronize the library more largely, and with more security, and to acquire the habit of deep, solid and extensive reading, and to feel that they can improve their minds by drawing on a list of books that will not conflict with their religious convictions. The catalogue will be useful as a work of reference even for those who have large private libraries, for those who are called upon to direct the reading of others, for parochial schools, Catholic societies, clubs and lyceums, and all others who desire to have an authoritative list of Catholic writers and authors.

When issued the Pittsburgh catalogue will be sold for a small sum, far below its cost of production, as are all the catalogues of the Carnegie Library, not for the purpose of revenue or profit, but merely to prevent its misuse and wanton destruction. It is to be hoped that the time, labor and expense of the forthcoming catalogue will insure an increased reading public among our Catholic people.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Feast of St. Thomas Aquinas, Patron of the School of Philosophy, was appropriately observed on March 7 at the University. The Faculty, attired in academic robes, and the entire student body attended Solemn High Mass, which was celebrated by Very Rev. Richard S. Cartright, O. S. P., President of St. Thomas College, assisted by Revs. Robert E. Gardner, as deacon; Thomas Needham, subdeacon, and Francis H. Kehlenbrink, master of ceremonies. Rev. William Turner, S. T. D., delivered a scholarly and eloquent discourse on the life and writings of St. Thomas. His address will be printed in an early number of the Catholic University Bulletin.

The Rt. Rev. Rector entertained as his guests at dinner His Excellency, the Apostolic Delegate, Diomede Falconio, the Rt. Rev. Monsignor Cerretti, auditor of the Apostolic Delegation, the Rev. D. J. Riordan, of Chicago, and the members of the Faculty of Philosophy.

LECTURES BY PROFESSORS OF THE UNIVERSITY

Under the auspices of the Catholic Women's League, of Worcester, Mass., Rev. Thomas E. Shields, Ph.D., Professor of Psychology, lectured March 6 in that city on "The Church and the Teacher," and March 21, on "The Church and the Child." Rev. Edward A. Pace, S. T. D., Professor of Philosophy, will be heard April 28 on "The Church and the Citizen," and May 4, on "The Church and the Scientist."

LENTEN COURSE ON SOCIALISM

Rev. James J. Fox, S. T. D., Associate Professor of Ethics at the University is giving a series of Lenten lectures on Socialism at the Catholic Club, New York City, under the auspices of the Catholic Summer School of America. The program is as follows:

March 3—"The Socialistic Movement and Socialism."

March 10—"The Bible of Socialism; Marx and His Doctrine on Labor and Capital."

March 17—"Socialistic Aims and Constructive Schemes."

March 24—"The Fundanmental Errors of Socialistic Philosophy."

March 31—"The Right of Ownership: Its Limitations and Its Abuses."

April 7—"The Attitude of the Catholic Church towards the Socialistic Movement."

COEDUCATION ON THE DECLINE

President Frederick W. Hamilton, of Tufts College, in his annual report for 1907, condemned the system of coeducation then in vogue at Tufts, and prophesied that every institution in New England where the sexes were together in the classroom would ultimately abandon coeducation or become girls' colleges. Professor Rudolf Tombo, of Columbia University, lecturing last December in Berlin, on "American Universities," proclaimed that the movement was under full way towards the fulfilment of this prophecy not only in New England, but throughout the United States.

The latest New England institution to make the change is the Wesleyan Academy, a Methodist preparatory school at Wilbraham, Mass., whose trustees have recently decided that after this year the school will be open only to boys.

JUNIOR REPUBLIC IN ENGLAND

The Junior Republic idea, originated by Mr. William R. George and operated for the first time in Freeville, N. Y., is shortly to be introduced in England. The new institution will be opened in London as the George Junior Republic, and will be in charge of Mr. George Montague. A number of citizens from one of the American republics will act as pioneer colonists in the foreign field. It is announced by Mr. George that two more American republics will be inaugurated this year in Boston and Chicago.

GEORGETOWN UNIVERSITY DEBATE

The Philodemic Debating Society of Georgetown University last month discussed the question: "Resolved, That the Employment of Children within the Boundaries of the United

States Should be Subject to Federal Regulation." The debaters were: Leo F. Joliat, '11, John F. Crosby, '12, affirmative; Albert G. Flume, '11, John M. Power. '12, negative. The judges decided in favor of the affirmative side. The awarding of honors to the best speaker on the occasion will be made at the commencement exercises in June.

THE KANSAS EDUCATIONAL BUDGET

The State Legislature of Kansas recently approved a scheme to reduce the educational budget for next year by $30,000, and a bill to that effect was passed. It provided that the three State schools, viz., the University, Normal College, and Agricultural College, which are now controlled by boards of regents, would hereafter be placed under the management of a school commission, consisting of three members, to be appointed by the Governor. Each commissioner would receive a salary of $2,500 a year. On March 15, Governor Stubbs vetoed the bill after having communicated with the heads of universities in many other states. It is said that every reply to his queries advised him to use his veto, and prevent what promised to be the most serious educational change in Kansas in thirty years.

SCHOOLMASTER AND PRIEST

The educational work of the late Rev. Richard L. Carney, of Alexandria, Va., was in many respects remarkable. Before his ordination to the priesthood in 1892, he had held for forty-five years the office of principal of St. John's Military Academy in his native city. Shortly after the close of the Civil War Father Carney was elected a member of the board of guardians of the Washington free school, established and endowed by General Washington, and he eventually became the president. When the public school system of Virginia was established, he was made superintendent of public schools in Alexandria city and county, and served until 1880, when a separate superintendent was appointed for the county. He continued as superintendent of the city schools until a few years before his ordination to the priesthood, in 1892, when he was sixty-six years of age. His last appointment as a priest was to the chaplaincy of St. Mary's Academy, Alexandria.

STUDY CLUB PERMANENTLY ORGANIZED

The Lenten Lecture League, an association of prominent men and women, recently assumed a permanent organization at Washington, D. C. The officers chosen were: His Eminence Cardinal Gibbons, Honorary President; Rt. Rev. Thomas J. Shahan, Rector of the Catholic University, Rev. Joseph J. Himmel, S. J., Rector of Georgetown University, Senator Thomas H. Carter, Rear Admiral James H. Sands, U. S. N., Surgeon General George H. Torney, U. S. A., Honorary Vice Presidents; Rev. W. T. Russell, D. D., Pastor of St. Patrick's Church, President, and Miss Rosa V. Sands, Secretary.

The course of lectures now being conducted by the association was begun on March 6 by Very Rev. E. A. Pace, S. T. D., whose subject was "Hypnotism;" March 13, Rev. T. E. Shields, Ph.D., lectured on "Religion a Necessity for Society;" March 20, Rev. William J. Kerby, Ph.D., on "Christian and Non-Christian Socialism;" March 27, Rev. Peter Archer, S. J., on "Science and Religion;" April 3, Miss Turner will speak on "The Position of Women in the Middle Ages," and April 10, Rev. William Turner, S. T. D., on "The Latest School of Philosophy in America."

ST. MARY-OF-THE-WOODS

Thus far the second semester records a number of interesting events at St. Mary-of-the-Woods. By a singular blessing the Holy Sacrifice of the Mass was celebrated in the Conventual Church in two of the Oriental rites. The celebrants were Rt. Rev. Mgr. L'Exarque Malatios Hajjar, Coadjutor and Vicar-General of the diocese of Sidon, Syria, of the Greek rite, and Rev. Paul Kassar, of the Syriac. These occasions were most opportune for the class studying the history of Holy Orders, the Eastern Schism, the Greek Church, and kindred topics. The Rt. Rev. Monsignor explained the liturgy of the Greek rite, and gave an interesting talk on the present condition of the Church in the East. Father Kassar gave a scholarly lecture on the Oriental rites.

Among other distinguished visitors at the College was Rt. Rev. Francis Silas Chatard, D. D., Bishop of Indianapolis.

The program of the reception given in his honor was pronounced one of exceptional musical and literary merit. An especially appreciated paper, Miss Ruth Ready's "The True Meaning of Education," in which she dwelt particularly on the principles of authority and of religion, as essential elements in education, served as the key-note for the Rt. Rev. Bishop's address to the students.

The lecture courses have been followed with enthusiasm by the entire student body. Dr. James J. Walsh was heard in a second series on "The Women of Two Republics" and "The Borderland of Spirit." Courses in the History of Architecture have also been delivered. These include the history and criticism of Egyptian, Greek, Roman, Gothic, and Renaissance groups, and are supplemented by class discussions, readings, non-technical studies in architecture and historical ornament, preparation of papers on assigned topics, etc. In the lecture on Egyptian Architecture, the form and spirit of the ancient monuments were studied as indicative of the national culture and religion. Stereopticon views were furnished of Alexandria, Memphis, Abydos, Heliopolis, and other points of interest along the Nile.

DEATHS OF EMINENT PROFESSORS

On March 13 death came suddenly to two well-known members of the Society of Jesus—the Rev. Francis X. Brady, S. J., president of Loyola College and pastor of St. Ignatius Church, Baltimore, Md., and Rev. Allen McDonnell, S. J., of Woodstock, Md. Both priests had long been identified with the educational work of their order in the East. Father Brady, who was born at Conewaga, Pa., fifty-four years ago, served for many years as professor at Gonzaga College, Washington, and St. Peter's College, Jersey City. He became president of Loyola College in 1908. Father McDonnell, a native of Prince Edward Island, had reached the age of eighty-six years. He held professorships at Fordham University and at St. Francis Xavier's College, New York City. He was for a considerable time spiritual director at Manresa Institute, Keyser Island, Conn.

NEW CATHOLIC SCHOOLS

The Brothers of the Christian Schools have erected in Vedado, a suburb of Havana, a handsome day school, and Brother's residence, at a cost of $100,000. This makes the sixth large school undertaken by the Brothers in Cuba.

A separate Catholic school will soon be opened at Saskatoon, diocese of Prince Albert, Canada, through the efforts of the local chapter of the Knights of Columbus.

Patrick J. McCormick.

REVIEWS AND NOTICES

The Catholic Encyclopedia; Vol. X: Mass-Newman. Robert Appleton Company, New York.

The tenth volume of the Catholic Encyclopedia which has just appeared will be of special service and interest to all engaged in educational work. In addition to such important and instructive articles as those on the Mass and Modernism, with which the volume abounds, there are many others which will make a direct appeal to teachers and students of the history of education. One might recommend the articles on mind, memory and materialism as profitable subjects of study for those who are learning their pedagogy, in principle and method, from the exponents of modern materialistic and rationalistic views of psychology and religion. In these contributions of eminent Catholic scientists and educators will be found both sound pedagogical science and, what is imperatively needed today, the Catholic point of view.

The student of the historical aspects of education will be gratified to find many accounts of the older university and college establishments of Europe and America, besides some valuable notices of Catholic educators of other days who are too little known at present. The origin and the present condition of the universtities like Munster, the outgrowth of Philip Von Langen's pre-reformation school, of Munich, and of Modena, in Italy, are not less interesting to Catholics than that of Mexico, founded in 1551, and representing one of the earliest educational and missionary efforts of Catholic Spain in America. Brief histories of colleges like Maynooth, Mt. St. Mary's, and Emmetsburg are provided, and also short biographies of educators like Father Michael Moore, the Irish priest who was for a time Rector of the University of Paris, and of Jean Baptiste Meilleur, the historian of Canadian education. Above all the several contributions on the Monasteries and Monasticism should be indicated as especially enlightening on a most important phase of Christian education throughout the Middle Ages.

Although no special attention is paid to the educational theories of Montaigne in the short space allotted to him a trustworthy statement is furnished of his attitude towards religion and the Church—a point in his biography which has not always been faithfully recorded. The details of the life and writings of the author of "The Idea of a University," written by one who is well qualified to recount them, form no small fraction of the educational interests of the present volume. We would recommend it, along with those previously issued, to busy teachers and students of educational questions.

Patrick J. McCormick.

Out of Many Hearts, Thoughts on the Religious Vocation. The Brothers of the Holy Cross, Notre Dame, Ind., 1908, pp. 53.

This little booklet deserves a very wide circulation. In its brief pages are brought together many of the deepest thoughts of the greatest souls fashioned by the spirit of the Saviour, and these thoughts deal with a subject that is of the utmost practical importance to the work of the Church in general, to the welfare of the nation, and to the happiness of each individual. The purpose of the booklet is clearly indicated in the prefatory note: "In the world there are numbers of generous young souls whose eyes have been anointed with that marvelous eye-salve which St. John speaks of, enabling them to see 'what shadows they are and what shadows they pursue.' Realizing in the light of the Gospel that here below all is vanity but to love God and serve Him alone, their thoughts turn cloisterward. Sorely perplexed perhaps about their vocation, they exclaim with St. Paul, 'Lord, what wilt thou have me to do?' This booklet is sent forth not without hope that it may find its way into the hands of those youths who, with St. Paul's words on their lips, linger near the threshold of the cloister. To these, and there are many such, this compilation may well indeed prove a light that will lead them on and on into the courts of God."

Thomas E. Shields.

Manual of Christian Pedagogy for the Use of Religious Teachers, Brothers of Mary, Dayton, Ohio, 1910, pp. 122.

This little work contains a brief discussion of many important themes. The nine chapters bear the following titles: Object of Education—Necessity—Importance—Excellence of the Teacher's Profession; Physical Education; Education of the Intellect; Moral Education; Love and Hatred; Of the Will; Qualities of a Good Teacher; On the Duty of a Religious Teacher to Apply Himself to Study; On the Disposition with which the Religious Teacher Should Labor in the Education of Youth. The treatment is brief, authoritative, and didactic. One of its main pleas is the proper motivation of the teaching process. Instruction must not be regarded as an end in itself but as means to an end, and that end is education, while education in turn is the forming of the whole man for the end placed by his Creator. Instruction is necessary to education, but it is not sufficient "to form an honest man, a good citizen, or a true Christian. Properly to educate the youth, namely, to regulate his conscience and his morals and give him the light and strength which will materially aid him in the performance of his duties, is far more conducive to the happiness of the family and the tranquility of the state than merely to instruct him." These words of the introduction, quoted from Cardinal Donnet, sound the keynote of the book. The religious atmosphere of the book is indicated by its closing paragraphs, quoted from Gerson: "There are some who appreciate so little the care bestowed upon the Christian education of children, as to find fault with men distinguished for their science or ecclesiastical dignities who engage in this work; but Jesus Christ pronounces against them, saying, 'Suffer the little children to come to me, and forbid them not, for theirs is the kingdom of Heaven.' O my sweet Jesus, who can blush to stoop to little children, after Thou, the Son of God, didst stoop to embrace them so tenderly. It is the spiritual man only, the man devoid of selfishness, pride, and cupidity, whose heart is full of charity, humility, and piety, that can understand this. They tell me that I, a chancellor, should employ my time in nobler oc-

cupations. I do not know of anything more noble than preventing souls from casting themselves into hell, nothing nobler than to plant and water a portion of the Lord's vineyard. They claim I could do this more effectually in the pulpit by preaching. I do not deny that I might thus do it with greater pomp, with greater display of eloquence, but not with so great an efficacy, not with so much fruit. Come to me, therefore, my little children, I will teach you and you will help me by your prayers, and together with our holy angels we shall glorify God." This message of the great Chancellor of the University of Paris ought to reach many of our young men and women. It would save them from a life of unhappiness by turning their faces towards the glory of Heaven and their footsteps into pathways of blessed usefulness.

THOMAS E. SHIELDS.

Directoir Eucharistique des Maisons D'Education, Père Jules Lintelo, S. J. Tournai, 1911, pp. 161.

A work that will prove helpful to Catholic students and teachers, but which has most direct interest for the directors of Catholic schools. Father Lintelo is widely and favorably known through his many works dealing with various phases of devotion to the Blessed Sacrament, such as the "Triduum Eucharistique," "La Communion quotidienne et les devoirs des Prédicateurs et des Confesseurs," "La prédication eucharistique," Les Vacances et la Communion fréquente des enfants," "La Communion fréquente et quotidienne." The present work was called forth by the recent decree of our Holy Father regarding frequent Communion of students and seminarists. The scope of the work is sufficiently indicated by the following nine chapter headings under which the matter is arranged: La Communion quotidienne dans les maisons d'éducation, Craintes et Préjugés, Le grand écueil, les Vacances, Lecons de l'Expérience, Conditions de progrès, La communion et la crise de jeunesse, La communion et les Vocations supérieures, Le rôle des Éducateurs non-prêtres, La communion fréquente dans les écoles primaires.

THOMAS E. SHIELDS.

A Catechism Primer of Christian Doctrine, Rev. Roderick A. McEachen, Baltimore, John Murphy Company, 1910, pp. 40.

This little book represents an attempt to simplify the wording of the catechism for very young children. The method is that of question and answer which differs from the traditional method in no way except in the arrangement of material and in the multiplying and simplifying of the questions and answers.

Thomas E. Shields.

Open-Air Schools: Leonard P. Ayres, Ph.D. New York: Doubleday, Page and Company, 1910; pp. XVII, 171.

In the study and treatment of backward pupils Germany has long been the leader. She has had thorough medical inspection in her schools during the past two decades. A systematic study was made of the causes of the backwardness of the pupils who were lagging in their work. The more pronounced of these cases were brought together for special treatment. The results proved eminently satisfactory. From Germany the movement spread to England, and within the last few years it has taken deep root in the public school system of several of our cities. The latest development along this line is that represented by the open-air schools. The first of these schools, known as the Open-Air Recovery Schools in Germany, was opened in Charlottenburg, a suburb of Berlin, in 1904, to meet the needs of a class of children who could not be classed as mentally deficient, but whose general health was so debilitated as to render it dangerous for them to attempt the regular school work. "It was a school held almost entirely in the open-air. The treatment consisted of an out-door life, plenty of good food, strict cleanliness, suitable clothing, and school work modified in kind and reduced in quantity." Not only did this treatment produce a marked improvement in the children's physical condition, but their mental condition was found to undergo an equally marked improvement. From this school in Charlottenburg the movement spread rapidly throughout Germany. Three years later schools of this kind were opened in England, where the results were no less re-

markable. In 1908 the first open-air school was opened in Providence, R. I. In this instance we cannot be accused of leading the fashion. During the last three years the movement has spread rapidly in this country and it seems destined to play a very large and important role in the educational work of the immediate future.

The little volume from the pen of Dr. Ayres is very timely. It brings together information drawn from many sources which will be eagerly sought by all educators at the present time. It would seem as though the results thus far obtained in the open-air school would profoundly modify school architecture and our treatment of backward children as well as our treatment of those who are less robust physically than we would like to see them.

THOMAS EDWARD SHIELDS.

Reading References for English History; Henry Lewin Cannon, Ph.D; Boston: Ginn & Company, 1910; pp. XV, 559.

This volume will prove invaluable to the teachers of history in our high schools and colleges. It consists essentially of two parts—a book list of works referred to and topics and references covering the whole field of English history, including the colonies. The author's account of how the book list was prepared indicates the character of the work. "The compiler in selecting the works to be referred to began by preparing a list of the works recommended by the various bibliographies, excluding such books as students would not be apt to use. With this list as a basis, a number of typical university and city libraries were carefully gone over, and books which were not to be found on their shelves were dropped from the list as being inaccessible. Other books met with in these libraries were added if they appeared useful. In this way the book list was automatically regulated, and as an important consequence each title in the list has been taken at first hand from the title-page, and it is hoped may be thoroughly depended upon even to the smallest particular." The first division of the book list consists of twenty-one pages of bibliographies. The second division embraces works which cover more than one dynasty or general chronological period; the

third division includes books which fall entirely within some one general period. The second part of the book, occupying 303 pages, consists of topics and references arranged in eighty-seven sections and nine general groups. The value of the work is still further enhanced by a copious index.

Thomas Edward Shields.

Live Issues in Classical Study; Karl Pomeroy Harrington; Boston: Ginn & Company, 1910; pp. 76.

The four essays included in this little volume are entitled: Dry Bones and Living Spirit, A Fair Chance for the Classics, The "Latinity" Fetish, The Use of Translations. The value of classical training seemed for a time in danger of being overlooked in our hustle and hurly-burly. Our material prosperity and our "get-rich-quick" methods seemed to have completely captured the young men who had college aspirations, but the reaction has set in. Electivism has lost caste, the classical training is being insisted upon as a preliminary to professional courses in our leading institutions, and some of our small colleges are plucking up sufficient courage to rally around the banner of more conservative policies. The advocates of classical training, however, realize that they have work to do of an important character, that methods must be revised, and advantage must be taken of all that has recently been done to reveal the life and aspirations of the people who made the classics. The boys will not be coerced into the old time grammatical drills and dry bones. The classics must be clothed with flesh and blood and have a new spirit breathed into them if they are to hold their own with the rising generation. Professor Harrington sees many encouraging signs of progress in this direction. He says: "Text-books today are greatly superior to those of a generation ago, in plan, illustrative material, linguistic accuracy, attractiveness. Archaeology is becoming more and more the hand-maid of language in relation to Greece and Rome. The lantern has become an instrument of great power to vivify the people and places and things with which classical texts deal, and its use can be infinitely extended. The curriculum is being wisely extended to include many courses in ancient politics, law, private life,

religion, art, and other subjects appealing to present-day thinkers. An hour in the Latin or Greek classroom does not mean a grammatical quiz so much as it used to—sometimes, possibly, not so much as it should, for extremes in tendencies are ever the failing of frail human nature. More emphasis is being placed on the ability to read the language and master it for general purposes of pleasure and profit. These tendencies will be wisely followed out in the teaching of the future." The essays are bristling with suggestions which cannot fail to prove helpful, particularly to the teachers of Latin in our secondary schools.

THOMAS EDWARD SHIELDS.

The Classic Myths in English Literature and in Art: Charles Mills Gayley, Litt. D., LL.D.; Boston: Ginn & Company, 1911; pp. XLI, 597.

In this new edition, the order of the material has been changed, the old material has been thoroughly revised and much new material has been added. "Some of the myths have been restated in more careful form. Some short narratives, before omitted, have been included, the sketches of the Illiad and the Odyssey have been considerably expanded; and an outline—which, I hope, will be deemed adequate—of Wagner's version of the Ring of the Nibelung has been appended to the account of Norse and German mythology." The book will be well received by the teachers who have long been familiar with it in a less perfect form.

First Course in Algebra; Herbert E. Hawkes, Ph.D., William A. Luby, A. B., and Frank C. Touton, Ph.B.; Boston: Ginn & Company, 910; pp. VI, 334.

"This book, intended for the first year's work in algebra, contains ample material for a course of ten months. In its preparation a serious effort has been made to utilize the valuable suggestions in which the widespread discussion of the teaching of algebra for the last ten years has been fruitful. The aim throughout has been to build up a text-book thoroughly modern, scientifically exact, teachable, and suited to the needs and the ability of the boy and the girl of fourteen."

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The usefulness and even necessity of a publication of this kind will be readily apparent to any one who sufficiently considers the importance of all real educational work and who is conversant with the great advances made of late in this field under specifically Catholic auspices. The excellence, moreover, of the new periodical is already assured by the fact that it is under the care of the authorities of the Catholic University, who have already given ample proof of their erudition and prudence; and who, I am confident, will conduct the magazine in a manner to insure its permanent success. THE CATHOLIC EDUCATIONAL REVIEW will, therefore, supply a real need in a most efficient manner; and I accordingly recommend it earnestly to all who have the further advancement of Catholic educational agencies at heart.

Sincerely yours in Christ,

✠D. FALCONIO,
Apostolic Delegate.

I am in receipt of the first numbers of the CATHOLIC EDUCATIONAL REVIEW, published under the direction of the Department of Education of the Catholic University of America. From the brief perusal I have been able to give the numbers, I have no hesitation in expressing my fullest sympathy with the aims of this publication, which seeks to further the cause of Catholic education by insisting on correct educational principles and by informing our teachers of the most important movements that affect the schools in this or in foreign countries. An antidote was needed for a very wide-spread evil wrought by so many periodicals for the most part opposed to our holy religion. THE CATHOLIC EDUCATIONAL REVIEW will render good service to the clergy, to the parochial schools and to all religious teaching communities. I have great pleasure in endorsing it and in hoping for it the largest measure of success.

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✠JOHN M. FARLEY,
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I have received two numbers of The Catholic Educational Review and think they are splendid. For many years I have been wishing to see just such a publication in our high schools and colleges. It will be a great help to our teachers, and I know they will hail it with joy. It is a new evidence of the vital work that the Catholic University is doing toward the improvement of our whole educational system.

✠Edward J. McCarthy,
Archbishop of Halifax.

I am very glad to see you undertake the work of publishing The Catholic Educational Review. Being under the direction of the Catholic University of America, it is sure to travel along safe and happy lines. I enclose my subscription. With best wishes for success,

Your servant in Christ,

✠James J. Hartley,
Bishop of Columbus.

I beg to acknowledge with warm thanks the receipt of the first two numbers of The Catholic Educational Review. Very heartily do I wish it every success. Judging by the first issues, it will bring within reach of our teachers the sound principles on which Catholic education rests.

Yours faithfully,

✠Thomas Grace,
Bishop of Sacramento.

FROM THE CATHOLIC PRESS

It would be difficult to give a more appropriate description of The Catholic Educational Review, the latest extension of the University under the auspices of the Catholic University, than to say of it that it is a great step in the right direction. The first two numbers, those of January and February, commend themselves for the variety and scholarly treatment of timely subjects, all bearing on things educational. Evidently the new Review has in it the promise of a great and abiding good.

The Catholic Fortnightly Review, March, 1911.

We welcome most cordially a new Catholic monthly, The Catholic Educational Review, published by the Catholic Education Press under the direction of the Catholic University of America. Its first issue is most promising both in quality and in quantity. * * * This beginning, we feel, is an earnest of what will be, and we bespeak for this new work the earnest and active co-operation of all our Catholics, religious and lay, who are interested in matters of Catholic education.

The Catholic World, Feb., 1911.

Erzieher sowie alle Freunde der Erziehung werden diese Zeitschrift mit Freude begrüssen. Besonders der Klerus sollte sich als grossen Gönner dieses Unternehmen erweisen. Es ist ja nichts wichtiger als die Erziehung. Die Aufgabe dieser Zeitschrift vor allem ist ja, den Erzieher zu belehren und beizustehen. Möge dieselbe recht verbreitet werden und grossen Nutzen stiften!

Paradiesesfrüchte, March, 1911.

This Review fills a great want in our Catholic education. Its purpose is to make the American people acquainted with the great work which is being done by our Catholic educators, and to counteract the present tendency which leads so many of our young people into non-Catholic colleges and universities, thus endangering their faith. There is no denying that thousands of our young people have lost and are continuing to lose

their faith by listening to the Godless professors of the Godless non-sectarian schools. * * * If The Review retains the high standard which it has set for itself in the January issue, its future success is assured.

St. John's University Record, February, 1911.

With the beginning of this year, the Department of Education of the Catholic University, published the first number of The Catholic Educational Review. If the first issue be taken as an indication of the spirit and standard proposed for the Review, there will be no question as to the high place it will hold. The names of the contributors to the first issue are a guarantee of scholarship and serious regard for the written word at any time and under any circumstance. * * * We wish the new review length of years and the fullest measure of influence.

The Notre Dame Scholastic, January 28, 1911.

Das Erscheinen dieser neuen Zeitschrift wird nicht nur von berufsmässigen katholischen Erziehern, sondern von Allen, denen die christliche Erziehung am Herzen liegt, freudig begrüsst werden. Sie füllt eine Lücke in unserer periodischen Literatur aus und kommt einem von praktischen Jugenderziehern längst empfundenen Bedürfnisse entgegen. Das erste Heft führt sich sehr vortheilhaft ein mit den folgenden Beiträgen: * * * Ein überaus interessanter und lesenswerther Rückblick auf die Verhandlungen der 7 Jahres-Konvention der Catholic Educational Association sowie eine Reihe kürzerer Artikel und Notizen vervollständigen den Inhalt der ersten Nummer.

Aurora und Christliche Woche, Feb. 24, 1911.

We have been anxiously awaiting the appearance of this new review. We American Catholics are justly proud of our Catholic school system, but we were sorely in need of a literary organ able to proclaim and to defend the principles underlying our Catholic schools. Is it then really strange that our position has frequently been attacked and maligned as un-Ameri-

can? The American loves fair play, and since the Review will give clear and candid expression to our views on the school question, we may reasonably hope for a better appreciation of the Catholic school on the part of the American people. The Review, however, will prove effective not only against the foe, it will serve the best interests of our friends as well; it will serve as a medium to band together the Catholic teachers of the whole country, to encourage and guide each and every member of that noble army of men and women who are devoting their lives to the education of our Catholic children. We hope that The Catholic Educational Review will find its way into the reading room of every rectory and every teaching community in the land; it will greatly assist us in making our work so much more effective.

Seraphic Child of Mary, Jan.-Feb., 1911.

All who are actively interested in Catholic education should be readers of The Catholic Educational Review, a monthly issued by the Catholic University at Washington. The most noted of Catholic educators in America contribute to this magazine and discuss timely topics of particular interest to the teacher. To be a reader of the Review is to keep abreast of the best modern ideas and methods in pedagogy.

The Alabama Catholic, March 15, 1911.

A very hearty welcome should greet the first number of The Catholic Educational Review, published under the direction of the Department of Education of the Catholic University, Washington, D. C. Every one interested in Catholic education should be interested in the Review. Its initial number gave promise of great things to come. Educators of high rank are in charge of its destinies. * * * The Review deserves liberal support from Catholic educational circles, and we hope that its circulation will run high into the thousands.

The Fleur de Lis, March, 1911.

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MAY, 1911

THE ORGANIZATION OF CATHOLIC HIGH SCHOOLS

Although there is much diversity of opinion as to what a high school ought to be there is practical unanimity that secondary education is necessary for the intellectual progress of any people. As education, however, without religion is necessarily defective, since the one thing necessary is omitted, the need of Catholic secondary schools is apparent. Christ's words to Martha are still true: "But one thing is necessary. Mary has chosen the best part, which shall not be taken away from her." (Luke X, 42.) If we are satisfied to keep our boys and girls until they have passed the primary grades and are then willing to turn them over to schools which, at best, ignore God and are often anti-Catholic, to be ultimately graduated from some infidel university, need we be surprised to find them estranged from the religion of their childhood? They may have become intellectual giants in the world of letters, but in matters of religion they are mere pygmies.

The baneful effects of education without religion are becoming more manifest every day. At a recent meeting of eminent educators, called to devise ways and means to teach morality, it was asserted that eighty per cent of the young people in our public high schools are immoral. Coming from close friends of the institution it

is ominous. Let it not be forgotten that the leaders and teachers of these high schools are men and women who have been trained in schools which are hot-beds of infidelity. Following the lead of the infidel universities of Germany, our American universtities have degenerated into centers of destruction of all that mankind holds sacred, patriotic, or even decent. They teach with impunity that there is no responsibility, no moral code that any one must respect as a matter of conscience. Men and women trained under such influences are the ones who have charge of our public high schools. Is it not strange that there are still many who can see no harm, no danger to our young people freely imbibing learning from these polluted sources! Shall we stand idly by and witness the destruction of our children without an effort on our part to save them? God forbid! In season and out of season we must endeavor to perfect our parochial system. We must establish Catholic high schools everywhere at whatever cost which will prepare our students for Catholic colleges and universities where religion is fostered, morality, both public and private, is inculcated and safeguarded, that leaders may be formed who will stand for God, home and country. There is no salvation for this country save in the sound philosophy of the Catholic Church.

It may be called an axiom that no building is stronger than its foundation. We are constantly building up a two-fold temple of God—His living Church and the citizenship of this country. The digging of the foundation seems insignificant. It is like going down into the depths, yet it is most necessary. The little child has a God-given right to a knowledge of right principles—to get started right. When its mind begins to unfold it has a right to begin with the fostering care of a mother's

love; then, as the child grows and waxes stronger and its inquiring mind seeks greater knowledge and its increasing energies demand a greater activity, it is sent to school. Here is laid the foundation of the coming generation. Here must be imparted the fundamental truths of our holy faith. The child must learn to know, love and serve God—serve Him out of love. It must be made so strong in righteousness that when the awakening passions clamor for recognition it may withstand the surging sea which threatens to engulf it, because it stands upon the rock of faith. Like the martyrs of old it may die but it cannot forsake its God. Such a child will also be a true patriot, for it will be taught a proper regard for fellow man. "Thou shalt love thy neighbor as thyself" is a fundamental law of Christ's religion. We now ask, is it fair to the child to turn it over to a class of instructors who know not God? Let us remember that the Holy Scriptures say with truth: "The fool hath said in his heart, there is no God."

Among the many beneficial effects of the Catholic Educational Association, not the least is a healthy agitation of the important question of establishing Catholic high schools. What the convention at Cleveland did not venture to approve in 1906, the convention at Cincinnati two years later heartily recommended in the following resolution: "Resolved, that we make every effort, not only to strengthen our present splendid parish school system, but also to equip in as perfect a manner as possible, to maintain in all vigor and to multiply, wherever necessary, our academies, high schools, colleges and universities, which are coming to be more and more recognized as the only safeguards of faith for a period of life most in need of such aid; the only protection of that lofty citizenship which the Church has ever cherished and the only effective means by which the tides of modernism and infidelity, now threatening both country and Church, can

be stayed."—Fifth Annual Report, p. 28. The Report of the Special Committee on the Advisability of Forming a High School Department to the Executive Board, says: "Your committee wishes to state that we regard the problem of secondary education as the most difficult and the most pressing phase of our educational work at the present time. We think there is no question in regard to the need of Catholic secondary education * * *." (Sixth Annual Report, p. 50.) At the last annual convention the Association went on record as strongly and unequivocally encouraging secondary schools for all Catholic students in the following resolution: "Resolved, that it is the wish and the request of the Catholic Educational Association that the pastors of the Catholic Church in the United States interest themselves more and more seriously and actively and constantly in the Catholic institutions of secondary and higher education." (Seventh Annual Report, p. 37.)

Keenly alive to the necessity of furnishing Catholic high school facilities to the graduates of our Catholic primary schools, many pastors, especially of the Middle West, have endeavored with more or less success to establish such schools as a part of the parochial school system. The difficulties are many and obvious. The first and foremost obstacle is lack of funds to build and properly equip and maintain a successful high school. The comparatively small number of pupils does not seem to warrant the employment of a sufficient number of teachers to teach all the branches which ought to be taught. Again, laboratories and libraries cost as much for a small school as for a much larger one. Since the chief difficulty is a large outlay for a small number of pupils, it would seem that a ready solution of the problem in cities having more than one parish would be to combine forces and establish union or central Catholic high schools. Such a union has been effected in the city of

Grand Rapids, Michigan, containing eleven parishes. Previous to the summer of 1906 five of the parishes attempted to give some secondary education. But we lacked teachers, laboratories, libraries and even the room in our buildings; hence, we could not teach the languages or the sciences properly. As our difficulties were the same we conceived the idea of combining our forces. The suggestion met with a ready response from all the pastors of the city. The Rt. Rev. Bishop, ever alert to further every interest of Christian education, called a meeting of the pastors who at once resolved to proceed to the establishment of a central Catholic high school. They constituted themselves a board under the presidency of the Rt. Rev. Bishop. It was found desirable to separate the sexes. The Sacred Heart Academy agreed to open its doors to admit the girls, whilst the Cathedral School promised to take charge of the boys. Both schools are centrally located. Each pastor agreed to pay for the maintenance of the central schools a sum equivalent to what he had expended annually as an individual effort. This combination of resources has been most happy in its results. We have the united effort of four English-speaking parishes, three Polish, one German, one Holland, one Lithuanian and one of mixed nationalities, all harmoniously co-operating for the common good of all. About one hundred and fifty boys attend the Catholic Central High School for Boys and about the same number of girls attend the Central Catholic High School for Girls. The schools are entirely managed by the Board composed of the pastors of the city.

The following subjects are taught:

1. Religion—Taught by one of the priests of the city, appointed by the ordinary.

2. Mathematics—Algebra, Geometry, Plane and Solid; Trigonometry.

3. History—Ancient, Mediaeval, Modern, American and Civics.

4. English—Rhetoric, Composition, English and American Literature.

5. Sciences—Botany, Zoology (Biology), Physiography, Chemistry, Physics.

6. Languages—Latin, Greek, German, French, Polish, a four years' course in each.

7. Commercial—Shorthand, Typewriting, Book-keeping, Commercial Law, and whatever is comprised in a practical business course.

8. Drawing—Mechanical and Freehand.

9. Singing.

10. Elocution.

The Board has since purchased a site and built a new Girls' Central High School at a cost of $25,000. The same was paid by a pro rata assessment according to the ordinary revenues of each parish. The attendance at these High Schools is entirely free to all the pupils of the various parishes who have satisfactorily done eight years of school work according to the plan prescribed by the Diocesan School Board. We feel that we have taken a long step in advance towards solving the vexed problem of Catholic secondary education.

ROBERT W. BROWN.

Grand Rapids, Mich.

CHARACTER IN THE RELIGIOUS TEACHER

The chief function of the educator is the formation of character. It follows that the work of the religious teacher must be the formation of religious character, if character can be considered apart from religion or religious influence. As like begets like, so character begets character. A work of art would fail of execution if the ideal lay not within the mind of the artist. In like manner, the teacher must be all, even more than he wishes his pupils to be. In the book of advice dedicated to the Xaverians by their venerated founder, is one sentence that covers the whole field of religious education: "Be a good religious, and God will give you the grace to be a good teacher." Such is the key-note of the religious teacher's success.

What is success? Is it forming our pupils for the highest walks in life? Though all this may be good, serving to reflect credit on Catholic education in general and the institute of the teacher in particular, still it is only a means to an end, and he who makes the world's criterion of success a standard fails lamentably in his work as a religious teacher. What, then, is our standard of success? Men and women modeled after the Divine Pattern and his Immaculate Mother. Such is our aim; such the inspiration which led to Catholic education, and such the motive which fosters the heroism of those noble souls who form the gallant army of Catholic educators.

No work can be successful, no end can be attained without making use of the proper means. In what way can the teacher attain his noble end? It has been said that the teacher is born, not made. So is the diamond found a diamond, but not as we see it. After much labor and being polished with its own kind, it radiates its dazzling

beauty to the eye. So with the teacher; to form, he must first be formed and that by himself. Now, he must necessarily be fashioned after some model. True, he may have to some extent originality which may count for much in the work before him; still, as we all aim for the same end there must be some uniformity of means which will not destroy the individuality. As the Catholic teacher aims to form character and thereby save souls, he must be guided by Him Who created the soul and Who alone knows how it should be formed and ultimately saved. In his labors, Christ is the Master from Whom he is to take his lessons. Of His infinite store of virtues, the Divine Preceptor bids him learn but two: "Learn of Me, for I am meek and humble of heart." Meekness and humility, then, must be the sum total of virtue requisite for those who would toil for the Master and as the Master.

As pride and anger are the sources of many vices, so humility and meekness are the fountains whence many virtues issue. First, if the teacher is meek, he possesses by the very fact the first virtue in the category generally cited for his benefit—patience. Our Divine Model comes in here for our imitation. In his Apostolic School, what patience did He not have to practice! And with whom did he have to deal? Not with responsive minds; but with rude, illiterate men—men who would importune Him with useless questions; men who must have chafed in restraint while listening to His simple philosophy of life. Yet they formed the nucleus of the Church. How this transformation? By naught but patience. Divine patience, true; yet, patience. How far easier is our task! Responsive minds to deal with; docile hearts to inspire; pliable souls to form. All this may sound ideal; it may savor much of transforming the classroom into a terrestrial paradise; but a little reflection will convince us that the stubborn child—really, wilfully so—is the excep-

tion and rarely comes under the notice of the teacher. True, we have now and then dullness to contend with. But is that a fault? Surely we know that brains are a gift of God, and to lose patience with a child for being stupid is tantamount to casting a reflection on the Creator for impartial distribution of the gifts of Nature. Here we must bear in mind it is the child's soul we want, not the display of brain power. We deal with his brain to reach his soul, just as we use the telephone to connect with a distant friend. If a child is lazy, if he has the power to do, but not the will to execute, then, it is not losing patience to reprove energetically and even apply the remedy of Solomon. But if milder methods will apply, they are preferable, as the gentle St. Francis de Sales tells us: "You can catch more flies with a spoonful of honey than with a barrel full of vinegar." But, if the figurative flies have a tendency to imitate the literal and remain sluggish and content in the honey, then the only course left is to let the honey be absorbed by the vinegar. And here, we have our Divine Model: "Be angry and sin not." Let our anger be but the ruffling of the surface, and after dealing with the delinquent as justice demands, return to the others with ordinary composure; thereby ensuring their respect and teaching a practical lesson of self-control—a strong asset in the teacher for effective work.

Under the head of patience will come correction. The role of corrector naturally falls to the teacher. Now, who of us like to be corrected? Who has the virtue to seek correction? And in what manner do we like to be corrected? Then we cannot expect children to rise above our nature. The Golden Rule admirably applies here. If we keep in view our end; if our corrections are for that end, and not for the dogged sake of correction, then, they will not be such as will be harmful. They may sting for a time, but if they leave a wound that will rankle

in the memory, filling the childish soul with bitterness, we may have remedied the evil to our own satisfaction and ease, but we have done an injury to the child, possibly to religion; at all events, we have done no good, and negative good amounts to evil.

Born of patience is kindness; born of kindness is sympathy. Our Divine Model offers here many fruitful lessons for the teacher. Was it not kindness that prompted Him to feed the multitude in the desert? Was it not sympathy that caused Him to raise the widow's son? Do we find in the Gospel narrative any place where He was unkind or unsympathetic? He had no sympathy with sin, but was kindness itself to sinners. So with the teacher; if at times he is called upon to practice the severity of the father, the occasions are more frequent when he can display the tenderness of the mother. What a field is the classroom through which the river of human kindness can flow, spreading its branches through life in time to end in life eternal! Some of our children may come from places where home is home only in name. Where shall they meet with that kindness, gentleness and sympathy necessary to make the child a child? In the street? Hardly. The classroom must be its home. There, under the kindly influence of the Master's sweetest teachings, must the tender blossom receive its life-giving warmth or else all channels of virtue be forever frozen. The writer remembers having heard a tale in his Novitiate training which impressed him with the necessity of prudence when dealing with questionable cases. The Novice Master had been a teacher in a certain school; one morning a boy came to class in a very unkempt condition, knowing no lessons, and refusing in a sullen manner to offer any excuse. The teacher was inclined to punish him there and then. He thanked his Guardian Angel afterwards that he heeded a better inspiration to wait. At recess he questioned the boy privately and drew from

him the information that the evening before both of his parents, while under the influence of liquor, drove him from the house to the street where he spent the night. Possibly this is a rare case, but a case where kindness and sympathy were sorely needed; if withheld, harsher means prevailing, one might well tremble for results.

Most men are prone to be reminiscent. On looking back, they live the past over again. If they recall the memory of the teacher with a glow of pleasure, will they not remember his admonitions, his religious teachings? Rob religion of its tenderness and we take from it its hold on men. Draw the shade in the classroom on the rays of human kindness, and we rob the memory of its charm, our teachings of eternity. Of course we must expect ingratitude. Our Blessed Model keenly felt its sting. He labored not for gratitude but for His Father. In imitation of Him we labor for the Father. God is our reward. He is not ungrateful: "Inasmuch as ye did it to the least of these My little ones, ye did it unto Me and your reward is very great in heaven."

Humility, the second virtue our Divine Lord bids us learn of Him, likewise embraces many virtues worthy of the teacher's consideration. Pride, "the never failing vice of fools," is always despicable. We may be proud of our vocation provided it is proud of us, and in order that our calling may be proud of us we must be humble in following it.

Allied to humility is courage. The proud man is fearful. He fears to do lest he fail. Courage born of grace must be deeply rooted in the soul of the teacher, for his is a task by no means easy. It requires magnanimity in the highest degree. Oh, it is an inspiring sight to see young men and women kneel before God's altar and vow to lead a life of self-abnegation for the sake of Jesus Christ and His little ones! They are, as it were, on the height of Thabor. They have not as yet traversed the

way to Calvary. True, they have been warned of its inevitableness; but in their ecstatic joy they heed not. They have received the Crucifix—truly more than a symbol—but have not as yet felt its weight. They start out with all the glow of enthusiasm to do great things for God and the Church. The roseate hue of that happy morn soon fades into sad reality. Hardly sad, however, for the religious soon learns that as the Cross was his Master's, a portion of it is his, and in that thought is born the courage to do and the fortitude to persevere.

Discouragements will come. They must come. The teacher fails to see his pupils progress. Why discouraged? Is he not doing his best? Can the Lord for Whom he is laboring expect him to do better? He thinks he is accomplishing no good for souls. His pupils seem indifferent to carefully prepared instructions. Is there not cause for discouragement here? Not at all. Our Blessed Lord looms before us in the darkest hour this world has ever seen. What had He to offer to His Heavenly Father as the fruit of that day's sacrifice? One soul—an outcast of society. What a wealth, infinite wealth of sacrifice! What seemingly inadequate compensation! And we, who labor in His Footsteps, gathering in the fruit of His labors, shall we expect to do more? Shall we be discouraged at efforts slightly rewarded? If we were laboring for ourselves, then might we at times be discouraged. But God does not ask us for much; He asks us to do much; the doing with Him is the giving. Then let us have courage, courage buoyed by faith. Courage is necessary for lightness of heart, and only he with a light heart has that energy of soul so necessary to put life into his work. Let us work faithfully, perseveringly, leaving the issue in God's hands, Who rewards the purity of intention rather than the sublimity of action.

As the proud man is unjust, the humble man must be just. Justice in the teacher is of paramount importance.

By injustice he loses confidence; in losing confidence, he loses all chance of doing good. Now, being just does not mean treating all alike, but treating all fairly. All cannot be treated alike, as individual characteristics must be taken into consideration. Here comes into play the discerning power of the teacher; he must know the characters he deals with and treat them accordingly. Some are led by mild methods, others would be misled by the same. It would be an ignorant physician who should prescribe the same medicine for all his patients, irrespective of disease. Justice in the teacher wards off the bane of the classroom—partiality. Some children are attractive by nature; others, repulsive. We are naturally drawn to the former; it requires violence to our nature to so regard the latter. It is a foolish thing in a teacher to allow his affections go out to one or two and let it be known in divers ways. Children are wise, keen in their perceptions, and seldom wrong therein. If they feel the teacher has no use for them, particularly when they are less favored in the gifts of nature or fortune, then goodbye to the teacher's influence morally and spiritually. And the favored ones, what of them? Soon they will perceive their advantage and make use of it. So that, in aiming to benefit a few, the many have been neglected, and the opportunity to do good to all has been lost. Justice, the virtue of kings, is pre-eminently the virtue of those who labor for the King of kings.

Firmness is another daughter of humility. The teacher, whose authority in the classroom is unquestionably necessary, must be firm. Firm in the right; never in the wrong. The firm teacher is not one who never gives way. No; he is one who, when he sees he is right, does what is right. But the teacher is not always in the right; and then it is not contrary to firmness—far from it— to give way. In so doing he does not descend from his pedestal one inch; on the contrary, he goes higher up: he does not renounce one iota of his authority; he enhances it. Yet

even when he is in the right, he can at times give in and still not lack in firmness. He may have assigned punishment for various misdemeanors; it may be an afternoon when the circus is in town; a great baseball match may be on hand; or the coasting and skating may then be excellent; now, the judicious teacher can, by listening to entreaties and accepting promises of betterment, "let them off" and gain immeasurably in their esteem and good will. The teacher can use to advantage his kindness and sympathy without injuring his justice and firmness. But if he sits like an inexorable judge, deaf to all entreaties, even glorying in the chance of making them feel his power and lack of sympathy and interest, then, his firmness has passed beyond the stage of virtue, and degenerates into the worst fault of the teacher—meanness. He may command obedience, but no respect; he may form automatons, but not men. However, if pardoning easily follows offences, he goes to the other extreme and likewise develops careless habits. The golden mean here is the guide. Though "to err is human; to forgive, divine;" still, none of us would be so rash as to rely on Divine forgiveness unmerited. So, in the classroom, let the teacher forgive where forgiveness is merited and punish where it is not, and he will be firm, treating different natures in a different manner without being in the least unjust or partial.

The very quintessence of humility is diffidence of self. Father Faber beautifully says that Mary had no self on Calvary; it could not have existed there. Likewise, self has no place in a religious classroom. Nothing can be done for God without God. If the teacher relies on self, his work may thrive, but only for a time; it will die with self; only those works bear the stamp of immortality which have the imprimatur of God, and His blessing rests only on works done for Him and through Him.

It was Archimedes who said: "Give me whereon to stand and I will move the world." The teacher has what

the Greek had not—place on which to stand. Though in the world, he is not of it. He does not attempt to speculate like the ancient philosopher; no, but he attempts something infinitely greater—not to move the world, but to move the souls of the world, place them on a higher plane, and ultimately, in heaven. Can he do this unaided? Foolish thought. No. Prayer is his lever; Faith, his standing place. The firmer he stands, the more effective is his device. As his Divine Model prayed amid the olive trees ere attempting to pass the great day of His labor; so must the teacher each day before beginning his labors seek the seclusion of the chapel and before the tabernacle gather strength and help to do that day by grace what he cannot do by nature. Do we need a Tennyson to tell us "More things are wrought by prayer than this world dreams of?" No; we have the ever-present Lord before us Who said: "Ask, and ye shall receive; seek and ye shall find." And what shall we ask? What shall we seek each day? Nothing for ourselves. It is God's work we are going to do; it is for Him we are going to do it. As He must will the work to be done so He must give us the grace to do it, and do it as He would do it. Failure, then, for the teacher who obliterates self is as impossible as a Divine failure.

Finally, let us cultivate the spirit of love. Daily we banquet at the Feast of Love. Let us daily carry that love with us. Love makes all things easy. Love ennobles; love purifies. Let us love our work; let us love that we may be loved; love, that we may draw all hearts to ourselves, not for ourselves, but that we may present them to the loving heart of Jesus and follow the inspiration of every Catholic teacher: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of heaven."

Brother Julian Ryan,
Congregation of Xaverian Brothers.
Louisville, Ky.

THE WORK OF THE GREY NUNS IN BUFFALO

The history of Catholicism in New York State is bound up with that of the early French explorers and missionaries. Almost the beginning of the seventeenth century saw the Franciscan and Jesuit missionaries attempting to evangelize the savage tribes of the Hurons and the Iroquois. Father Isaac Jogues was the first priest to administer the sacraments within the limits of the present State of New York. A few years later the first house of worship erected in the State was consecrated in November, 1655. It was a tiny chapel made of bark, raised with the assistance of the Onondaga Indians, and dedicated to the worship of God and named in honor of St. John the Baptist. The whole country was placed under the protection of the same saint by the missionaries, Fathers Joseph Chaumonot and Claude Dablon.

Treachery, massacre, martyrdom were the Indian rewards for the Christ-like ministrations of the French missionaries. But what did it matter when four thousand souls were baptized among the Iroquois, when schools were established for the training of the young?

During the English Colonial times the practice of the Catholic religion was in many places publicly proscribed. By society in general, Catholics were ostracised. It was not, in fact, till after the close of the Revolutionary War that the prejudice against Catholicism began to be dispelled. The influence of France was felt here, as in the early missionaries to the Indians. The French and Polish nobles who fought with the Colonists in the struggle for freedom were Catholic and openly so.

Western New York was still an unbroken forest when, at the close of the Revolution, the Catholics of New York City began to assemble for worship in the little church

of St. Peter, in Barclay street. After the end of the war a large tract of land adjoining the Genesee Valley was given by the government to officers and soldiers of the late war. Catholics were undoubtedly among them. As no provision for the performance of their religious duties existed nearer than the church at Albany, built in 1797, it is not surprising that some lost their faith in these circumstances. Marvelous it is rather that the kernel of truth remained in so many.

In 1801, the Holland Land Company was instrumental in opening up the present city of Buffalo to settlers, chiefly, I believe, because the site was advantageous for trade with the Seneca Indians whose reservation was located on what has since been called Buffalo Creek. Hither, in 1804, came Louis Stephen Lecouteulx, a French nobleman to whose generosity the Catholics of Buffalo owe so much.

The beginning of the Erie Canal in 1817 increased tremendously the number of immigrants, particularly among the Irish, but for many years they had neither priests nor churches. In the autumn of 1829 the Rev. N. Mertz came to Buffalo as the first resident pastor. He took charge of the little log church built on the plot of ground donated by Mr. Lecouteulx, and where now stands the splendid Gothic structure of St. Louis' church.

In 1832 Buffalo was incorporated as a city, with a population of 40,000. As the growth of the Catholic population of Western New York had kept pace with the growth of the towns, Rome decided, a few years later, to establish two more bishoprics in the State of New York, one at Albany and one at Buffalo. The Very Rev. John Timon, the visitor general of the Lazarists, was selected as the bishop of Buffalo. He was consecrated in the cathedral of New York on October 17, 1847, and the next day he started for his See. His new dignity brought him truly apostolic poverty, labors, and conflicts, in which his

foes were sometimes of his own household. A great man he was, with somewhat of Abraham Lincoln's rough-hewn humanity and home-spun simplicity. A great saint he was, after the fashion of those of old whose fasting and prayers were incessant, whose zeal and whose charity knew no rest.

Very shortly after Bishop Timon was established in his diocese he began the work of organizing the different charitable institutions needed for his flock. The orphans, the sick, the old and destitute, the deaf mutes, the wayward, all were cared for in turn before the good bishop considered the intellectual needs of his flock. The formation of parochial schools was then his first care. The Irish Catholics who were compelled to obtain their education in the public schools in Buffalo's early days had much to endure. I can recall the blue eyes' flash of reminiscent indignation with which one who had borne it spoke of the bigotry, the nicknaming, the petty nagging, that was the fate of the clever, sweet little girl bearing an honorable Irish name.

The parochial schools established, the next step in the bishop's plan was the formation of a college for boys and academies for girls. Room and welcome there were in his diocese for many orders. Hearing of all that had been accomplished by them in other fields, Bishop Timon, in 1857, invited the Grey Nuns of the Cross to establish an academy for young ladies. At the same time, at the urgent request of Rev. Father Chevalier, O. M. I., then pastor of Holy Angels' church, founded a few years previously by the Oblates of Mary Immaculate, the Sisters agreed to take charge of his parochial school.

The Grey Nuns of the Cross were founded nearly two centuries ago by the venerable Madame D'Youville, whose life and labors coincided with the first seventy years of the eighteenth century. Her work and her delightful and interesting personality are themes too

engrossing to be touched upon. Suffice it to say that her apostolate for the sick, the poor, and the afflicted is continued by her children. God's work, in this as in all cases, has prospered and the Grey Nuns have now more than a hundred foundations. The institute established in Montreal by the saintly widow of the Chevalier D'Youville has since then divided into several independent channels. These branches of the Order have their respective mother-houses at Montreal, Quebec, St. Hyacinth, and Ottawa. There are now more than four thousand members of the combined communities, seven hundred in Ottawa branch alone. From the mother-house at Ottawa have come the religious who founded the convents of Buffalo, Ogdensburg, and Plattsburg in New York State, and the Lowell and Haverhill missions in Massachusetts.

From Ottawa five nuns arrived in Buffalo on the 28th of October, 1857. Their names were Mother St. Peter, Sister Augustine, Sister Kelly, Sister Mary Patrick, and Sister Raisenne. The first three were long since called to their reward, the two latter are at the mother-house in Ottawa, active and well. Sister Mary Patrick having recently spent several laborious years in Buffalo, was recalled to Ottawa in July, 1910.

The Superior General, Mother Bruyère and her assistant, Sister Thibodeaux, had accompanied the Sisters to their new mission. No arrangements had been made for them and the poor Superior returned to Ottawa much disheartened at the abject poverty surrounding her children. The Oblate Fathers gave them shelter until, on the 20th of November, they were able to take possession of their little convent in Fourteenth street, near York, where, on the following day, the first Mass was said. Even these few weeks of preparation had not been unblessed by the exercise of their chosen work. On the 4th of November, the first classes were organized in the old church of the Oblates, which had at one time been the county alms

house when the present Porter avenue was still almost in the primeval wilderness. Thousands of boys and girls have since those early days received their training for life's battle from the Grey Nuns, the pupils of today being housed in what is perhaps the finest parochial school in the United States; but none, I venture to say, were more thoroughly taught and trained than those thirty-eight boys and twenty girls who were registered in the humble, poorly equipped schoolroom in November, 1857.

To their teaching the Sisters speedily added the visiting of the poor and sick in their homes and the holding of catechism classes in one or two churches at the request of the pastors. Later on, another work of charity was begun and is continued to this day, viz, that of visiting the unfortunate inmates of Erie county penitentiary. The amount of good that has been accomplished through this work alone would fill a volume.

The "Select School" which the Nuns had been petitioned to start had its humble beginning in a rented house in Niagara street, near Carolina. There it was that Holy Angels' Academy was opened on September 1, 1861. Twelve pupils were registered on that first day, under the charge of two teachers, Sister St. Mary and Sister Mary Patrick.

In 1865, the boarding school was begun and the Sisters, having acquired the double building at 323 Niagara street, moved from their little home in Fourteenth street. The classes had grown steadily and many new teachers were added. One realizes that Providence had something to do with the success of an institution whose beginnings were laid in those days of storm and stress, the war period. Those dark days when anxiety gripped at almost every heart, when wages were low and prices incredibly high, were hardly the times that worldly prudence would have suggested for the starting of a Catholic academy

of higher education. Nevertheless, it prospered, and the charter of the academy was obtained in 1869.

The saintly Bishop Timon died in April, 1867, and his successor, the Rt. Rev. Stephen Vincent Ryan, continued his precedessor's warm interest in the Grey Nuns. Acting on his advice, the Sisters decided to build and, therefore, purchased the present site in Porter avenue, forming the block between Prospect and Fargo avenues. The cornerstone of the central building was laid on August 4, 1872, by the bishop, who donated the beautiful statue of the Blessed Virgin which still stands over the front entrance. A little over a year later, on November 4, 1873, classes were begun in the present home of the academy. What years of toil lay before that beginning, what years of toil followed after, only God and the Guardian Angels of the Grey Nuns know. They themselves have smilingly forgotten all that was painful in those early struggles.

One stormy Saturday afternoon in January, 1879, the fearful visitation of fire came and the beautiful new building was partially destroyed. The intrepidity of the Sisters and the kindness of friends enabled them to triumph even over this blow. Two or three days after the fire the classes were resumed in the rectory of Holy Angels' church, generously placed, for home and school, at the services of the Grey Nuns, by the rector, the Rev. J. M. Guillard, O. M. I.

In September of the same year the Sisters returned to the academy, which had been rebuilt and improved. The steady growth of the school compelled additions in a few years. Fortunately, the spacious grounds allowed for growth. In 1887, and again in 1899, substantial brick wings were added to the main building.

Mother St. Peter, the first Superior of the Buffalo foundation, had been succeeded by Mother Phelan, under whose supervision the main part of the academy had been built. She was recalled to the mother-house for a much-

needed rest, and was succeeded in 1879, by Sister Mary Angela, who, in turn, was succeeded by Sister Kirby in 1885. Sister McMillan was the next superior and was followed, in 1901, by Sister St. Stanislaus, who departed for other fields of labor in July, 1910, having seen the great undertaking of D'Youville College become an accomplished fact. The present Superior is Sister Mary Augustine who had filled important offices in her community before assuming her present charge.

A great factor in the success of the Grey Nuns has been, I think, the quality and personality of each Superior and of the members of the community in general. This has probably been remarked of other communities, and it is doubtless true, for commonplace people rarely become religious. One is naturally tempted to mention in detail the gifted Sisters who, in the early days, in recent times, and today, have formed and are forming the characters of thousands of young girls, not alone of their own faith. Many young ladies of the various Protestant creeds and the Hebrew faith have received their education within the walls of Holy Angels' Academy. The etiquette of the cloister seems to forbid even the lay chronicler from paying what is not a tribute of praise but a debt of justice due to an honorable alma mater. But the fact is patent that the thirty-seven Grey Nuns who are at present at work in Holy Angels' Academy, instructing its more than three hundred pupils, are no whit inferior to their predecessors. The primary classes, the grammar grades, the high school classes, are all in charge of women who are experts in their line. Natural talent, the best of pedagogical training, the constant experimenting in and adoption of the best of modern methods, untiring enthusiasm and devotedness, combine to make each of these teachers, including the Sisters devoted to the teaching of music and the languages, a supreme mistress in the great art of education.

A comment on the present faculty brings ever to one's thought the remarkable woman whose long career of usefulness ended on the 24th of May, 1907, three years after the celebration of the Golden Jubilee of her profession. On that day Sister St. Mary, a pioneer teacher, part of whose youth had been spent in a mission to the Indians of the Red River district of the Canadian Northwest, went to the reward of a life of joyful labor, prayer, and austerities and great physical suffering. All who came in contact with her were immeasurably benefited though they accepted but a hundredth part of all she willingly offered. Of Sister St. Mary, more than of most human beings, the words of a' Kempis seem descriptive: "With two wings a man is lifted up above earthly things, namely, with simplicity and purity."

"The light that never was on land or sea," but that seems to gleam occasionally for the very youthful, the very happy, or the very saintly, was kindled for many at the Holy Angels' Academy by the lectures in literature of a certain little nun, magnetic, enthusiastic, very learned, whose pupils listened spell-bound to her eloquence. She has been for many years a treasured force in the Grey Nuns' Convent of Ottawa, but her teaching and that of many who succeeded her in Buffalo was for the young minds surrounding her a permanent uplift towards the things of the mind, a comprehension, in a reasonable sense, of that much exploited phrase "the joy of living."

The last undertaking of the Grey Nuns in Buffalo bids fair to be covered with the success of their previous efforts.

Bishop Ryan's successors, the Rt. Rev. James Edward Quigley and the Rt. Rev. Charles H. Colton, continued to manifest the kind interest in the work of the Sisters that had been shown by the first bishops of Buffalo. Bishop Colton's far-seeing, intense interest in Catholic education

realized that a Catholic college for women was a necessary complement of the educational institutions of Western New York. Accordingly he urged upon the Grey Nuns this ambitious undertaking. Sister Stanislaus, at the Bishop's solicitation, consented the more willingly to begin the college because the old building even with the large additions already mentioned had been quite inadequate to the needs of the numerous pupils and Sisters. Accordingly, in September, 1907, the magnificent structure destined for the purposes of D'Youville College was begun. It is of pressed brick and reinforced concrete and is in every way the most up-to-date structure of its kind in America; with the handsome building of the academy, it forms an imposing and beautiful architectural pile. The view from the studio through the vista of surrounding Prospect Parks and overlooking the waters of Niagara and Lake Erie is enchanting.

The celebration of the Golden Jubilee of the Sisters' arrival at Buffalo was postponed because of the building operations and was duly held the following year by a three days' festival, beginning November 4, 1908. A few weeks previously D'Youville College (so named in honor of the venerated Foundress of the Grey Nuns) was opened on September 24, 1908. Very fittingly the celebration of the Mass of the Holy Ghost in the convent chapel was the first ceremonial.

The charter for the new institution had been obtained by special Act of the Legislature at Albany on April 8, 1908. By the charter the college was empowered to give degrees in Arts, Science, Philosophy, Pedagogy, Literature, and Music.

There is at present an earnest, enthusiastic, intellectual band of young students, some thirty in number, pursuing the various courses. The professors, clerical and lay, and Sisters, comprising the faculty are a very superior body of teachers, of the highest culture and scientific

attainments, all thoroughly in love with their work and capable of bringing out the very best from each student.

D'Youville Magazine, started in November, 1908, is the college organ. For the first year or so the Alumnae of the Academy (the association having been formally organized by the late Sister St. Mary in June, 1881) lent some slight assistance to the editors of the magazine. At present, however, it is quite independent of all but the clever pens of the college students and compares more than favorably both in outward appearance, editorial management and commentaries, and original contributions with any college journal in the land.

The D'Youville collegians do not lack for "the good times" so dear to every girl's heart and the happy blending of work and play which is warranted to make Jill *not* a dull girl forms a delightful present and will give a more delightful retrospect to the young lives. It is doubtful if the medieval damsels who penetrated occasionally into the university's hallowed precincts were more in earnest, or the fashionable girls at Vassar more full of fun, than the maidens of D'Youville.

At the time of their organization the Holy Angels' Academy Alumnae devoted themselves to the task of procuring the best lectures and musicales for the benefit of the teachers and pupils of the academy. The musicales have offered the finest productions of the classic and modern composers, under the direction of Miss Elizabeth A. Cronyn, whose exquisite voice and talents as a teacher in her chosen art have ever been generously placed at the service of her alma mater. Under her auspices the most brilliant musicians in Buffalo have been heard in the old Recreation Hall of the Academy or in the harmonious setting of the College Auditorium.

A complete list of the lecturers would be a resume of the best known Catholic literateurs of the past thirty years. The late Eliza Allen Starr, the famous art critic, was among the first, while among the most recent was another woman, Miss Katherine E. Conway, honored as

the recipient of the Laetare Medal from Notre Dame University, and distinguished for her jounalistic and literary accomplishments.

Since the founding of D'Youville College a splendid lecture course has been one of its most admired features. As these lectures are open to the public, it frequently happens that most of the lovers of culture in Buffalo are to be found in the beautiful auditorium of the college. Among the learned and distinguished lecturers who have been heard there are Dr. James J. Walsh, of New York; the Rev. Drs. Shahan, Pace, and Shields, of the Catholic University; many eminent clergymen from the Buffalo diocese; the well-known statistician, Professor Monaghan; and Professor Martin, of the college faculty, whose talks on French historical subjects have been delightfully interesting.

Mary Louise Redmond.

Buffalo, N. Y.

"THE IMITATION" AS A HIGH SCHOOL TEXT

The trend of English teaching in high schools within the last decade or two has been, in so far as literature texts are concerned, in the direction of what might be called the life books of the race. DeQuincey's famous distinction between the literature of knowledge and the literature of power has been widely recognized, and the leaning has been unmistakably toward the literature of power. The days of scrappy extracts and "choice selections" and garbled versions and manuals giving everything about an author except his books are now happily in the past. Modern English teachers in secondary schools demand more books, and fewer books about books.

This tendency makes the introduction of a' Kempis's "Imitation of Christ" into the high school a sane and consistent proceeding. The book is one of the great books of the world. It is a human document. It is the voice of the race. Its tones ring true to universal human experience, its message is fraught with the intangible but unmistakable quality of permanence. It is not the utterance of "an idle singer of an empty day;" rather is it, in the familiar Miltonic phrase, "the precious life blood of a master spirit." In short, "The Imitation" finds its logical place in the high school because it is a piece of literature.

And if this be true of the secular high school, it is immeasurably more true of our Catholic high schools and academies. For "The Imitation" is a book deeply and vitally Catholic. It is not only literature, but Catholic literature. It ranks among the most precious of the heritages bequeathed us from the ages of faith.*

*The use of "The Imitation" in our schools has been greatly facilitated by the inclusion of an English version of the work in the Macmillan Company's Pocket Classics. The text has been edited, with introduction and notes, by Brother Leo, F. S. C., Professor of English Literature in St. Mary's College, Oakland, California.

In general, there are two methods by which "The Imitation of Christ" might be taught with profit in high school and academic grades: The teaching may proceed from the times to the text, or from the text to the times. The former method would be particularly efficacious were the study of "The Imitation" made supplementary to historical study of the Middle Ages and of the period just before the Reformation. But in most cases the second method of study—from the text to the times—will prove of more utility. A tentative plan by which this method of studying the book may be realized in the average high school class is here offered.

The initial aim of the instructor must be to arouse the interest of the pupils. It is safe to presuppose that they know practically nothing of the book or of its author. Hence the primary problem facing the teacher is to bring the pupils into pleasant relations with the work before the reading of it is actually begun. This initial interest may be secured in several ways:

1. *Informal talks concerning the influence of "The Imitation."* Many of the great minds of the last five centuries have held the book in high regard. King Louis XVI, in the days of his affliction, found lasting comfort in its pages. Comte made it a part of his Positivist ritual. St. John Baptist de la Salle, the founder of the Brothers of the Christian Schools, made a daily reading in "The Imitation" a point of rule for the members of his congregation. The simplicity and directness of its style pierced the sophistication of La Harpe and truth flooded his soul with the light of an apparition. General Gordon had a copy of "The Imitation" in his pocket on the day he fell before the Mahdi's spears at Khartoum. It was the consolation of John Boyle O'Reilly in his prison cell. Matthew Arnold calls it "the most exquisite document after those of the New Testament, of all the documents the Christian spirit has ever inspired." It deeply impressed

Ruskin; and George Eliot, in her "Mill on the Floss," has paid the little volume of Thomas a' Kempis an eloquent and impassioned tribute. Hundreds of men and women in various walks of life have found in "The Imitation of Christ" a fountain of solace and of inspiration.

2. *The reading of favorite passages from the text.* It goes without saying that the instructor must himself be familiar with "The Imitation." He can share his enthusiasm with the class by quoting from the text passages that have especially appealed to him by reason of their beauty, their truth, their wisdom, their mysticism or their practicality. He can comment briefly on them and induce the pupils to do the same. This is one of the most effective means of securing the interest of the class.

3. *An attractive biographical sketch of the author.* Were we teaching "The Lady of the Lake" we should arouse the interest of the pupils in the personality of Scott; were we teaching Milton's minor poems we could not well neglect Milton. For a much greater reason, the class should be introduced to Thomas a' Kempis before they settle down to a serious study of his masterpiece. A rightly directed class talk on a' Kempis will achieve this purpose. The instructor must strive to limn a life-like picture of the monk of Mount St. Agnes and to fill in, with vivid bits of coloring, the background of the times in which he lived. The treatment should be suggestive rather than exhaustive.

4. *Emphasis on the literary quality of "The Imitation."* The book is to be studied, not as a treatise on the spiritual life but as a literary masterpiece. That the pupils will secure from the study a fund of spiritual nourishment is an assured fact; but the teacher must bear in mind that the moral value of his lessons will be all the more significant if he himself do but hold his peace and allow Thomas a' Kempis to touch youthful hearts and inspire youthful zeal. In other words the instructor,

especially if he be a religious, must remember that he is a teacher of literature and not a missioner preaching on the four last things. He will emphasize the fact that "The Imitation" is one of the great books of the world because it is an expression of life, a commentary on life and a contribution toward a philosophy of life. And he will show that all supreme literary achievements, like "Hamlet" and "The Divine Comedy" and the Homeric poems, possess those three qualities.

Initial interest in the book and its author being secured, the next step in the teaching of "The Imitation of Christ" is what may be technically called the rapid reading of the text. The word rapid connotes concentration rather than speed. The rapid reading consists in familiarizing the class with the letter of the classic and in giving brief explanations of passages difficult to understand. During this stage of the teaching, the attention of the pupils should be centered on the text of "The Imitation" and should not be permitted to wander to any notable extent along the by-paths of thought however suggestive and inviting.

A considerable portion of the rapid reading should be done in class, sometimes by the students and sometimes by the teacher. But the best results will not accrue unless the pupils be persuaded to read at least some portions of the book out of class time. That such outside reading has been performed and performed rightly the teacher may learn by questions and class discussions. The pupils must be taught to use for themselves the critical and explanatory notes at the end of the Macmillan edition.

The teaching next branches out from the text to the times. The letter of "The Imitation" is now well in hand; the next step is to lead the students to grasp something of its spirit. A second and more detailed study of the life of Thomas a' Kempis will bring out some of the characteristics of the time in which the book was written.

According to the maturity of the pupils assignments may be made for special study and research work along lines suggested by the rapid reading of the text and by the class discussions. This opens up an attractive and fruitful field of historical reading which the students may avail themselves of at the discretion of the instructor. The supreme consideration to be borne in mind is that the text of "The Imitation" must be made and kept the central point of interest to which all the special study and research work is but contributory.

One profitable field of research in connection with the book will be that dealing with the sources and influences of "The Imitation." A' Kempis derived most of his inspiration from the Bible. He likewise availed himself of the opportunities afforded by the reading of Marcus Aurelius, Seneca, Cicero, Virgil and other ancient classical writers. St. Bernard, St. Thomas, St. Gregory the Great and other of the Christian Fathers likewise influenced the monk of Mount St. Agnes. And he was especially indebted to the writers of the Brothers of the Common Life, generally known as the School of Windesheim.

Returning to the text, the class may now be induced to analyze the general plan of the work, determine its scope and make a special study of its most notable chapters. Chapters especially susceptible to such treatment are: "Of the Doctrine of Truth," Book I, iii; "Of the Examples of the Holy Fathers," Book I, xviii; "Of the Love of Solitude and Silence," Book I, xx; "Of Familiar Friendship With Jesus," Book II, viii; "Of the Royal Road of the Holy Cross," Book II, xii; "Of the Wonderful Effects of Divine Love," Book IV, v.; "Of the Different Motions of Nature and Grace," Book IX, liv; "That All Our Hope and Confidence Are to Be Fixed in God Alone," Book IV, lix.

Another effective device in the special study of "The Imitation" is the collecting and grouping of passages

bearing on given subjects. Let the students go over the entire work with a view to finding and noting passages bearing on such topics as business, study, silence, humility, zeal, etc. This plan will have the twofold advantage of impressing upon the students many of the leading ideas set forth by a' Kempis and of making them, through repeated and systematic readings, more and more familiar with the text.

A particular phase of the work just indicated should be the selection and tabulation of chapters and passages bearing upon the actual life of the students, on their intellectual employments and their religious duties. Thus, for instance, they can be led to perceive that the reading of portions of the Third Book* will form a special aid in preparing themselves for the reception of Holy Communion. They may also select chapters suited to various moods, fortunes, and conditions.

The better to realize the nature, scope and limitations of "The Imitation of Christ" as a literary masterpiece, the class may now establish comparisons along definite lines between the treatise of a' Kempis and works of literature with which they are already familiar. The correlation of "The Imitation" with such masterpieces as the plays of Shakespeare, the "Æneid," and the poems of Tennyson is quite within the ability of the average high school class, especially if the teacher knows how to conduct class discussions in a stimulating and fruitful way. Let us suppose, for example, that the class has already studied "Macbeth." "The Imitation" may be reviewed as a commentary on the play, and passages and chapters may be selected for re-reading that bear especially upon the characters and the ethical significance

*That is, the book concerning the Holy Communion. Many editions of "The Imitation" make this part of the treatise the Fourth Book, a proceeding for which the only warrant is custom. The correct order of the books, as given in the a' Kempis manuscript of 1441, has been millan edition.

of the drama. The educational value of this work of correlation can scarcely be overestimated.

Another branch of correlation naturally suggests itself. The class discussions might at times assume the nature of more or less formal talks by the pupils on certain phases of thought suggested by the study of "The Imitation," thus correlating the work with oral composition. And, of course, the results of the students' research work along assigned lines can be embodied in essays more or less ambitious in scope and design. Some teachers of English find it practicable to have most of the theme-writing of the students done in connection with the literature being studied at the time, and to such teachers "The Imitation of Christ" will offer unusual possibilities.

Among books especially useful to both teacher and students in connection with a study of "The Imitation" are Dom Vincent Scully's "Life of the Venerable Thomas a' Kempis" and Brother Azarias's "Phases of Thought and Criticism." The former is the most accessible biography of a' Kempis that we possess in English and is a book written with discrimination, sympathy, and insight. The latter contains a celebrated chapter on "The Spiritual Sense of 'The Imitation'" which is at once a masterpiece of style and thought. Both are for the teacher indispensable desk books. A sufficiently ample bibliography will be found in the Macmillan edition.

In the last analysis all teaching depends on the teacher, and this applies with special force to the teaching of "The Imitation." Methods, even good methods, have their limitations; at best, they are but the dry bones in the prophet's dream which must be clothed with the flesh of the teacher's knowledge and vivified by the teacher's enthusiasm. Let the instructor know the book and love it, and his work will be a success.

Leslie Stanton.

CORRELATION IN THE TEACHING OF RELIGION

Owing to the growth of the biological sciences and under the influence of the doctrine of evolution the principle of correlation has recently taken on a new meaning. Its connotation has ceased to be wholly morphological; it has in fact become predominently physiological. The principle of correlation as it is now currently accepted in the field of education demands that each new thought element be related to the previous content of the mind not along structural lines alone, but in a relationship of reciprocal activity. In its name the teacher insists that each new thought element taken into the mind shall be so related to the previous mental content as to shed its light upon every item of assimilated knowledge and that in turn it shall be illumined and rendered intelligible by the light which falls upon it from each truth that holds a place in the structure of the growing mind. In the development of the mind, as in the development of organic life, the old teleology is reversed: the organ is now commonly regarded as the result of function instead of as its antecedent. And so in the field of education we no longer rest content with mere erudition. We are dissatisfied with methods of education the highest aim of which is to properly ticket items of information and to systematically store them in the memory for future use. The mind, we are told, is developed by each new truth that functions in it, whereas, those truths that are not functional, however valuable they may be to the adult, impede development and menace the health of the child's mind.

It were a waste of time for one whose immediate interest lies in the methods of teaching religion to enter upon a consideration of the proofs which may be adduced in support of the principle of correlation. In theory, at

least, little or no objection to this principle will be encountered and if practice should lag behind, it will form no exception to the relation which too frequently exists between theory and practice in matters educational. This, however, should not prevent us from employing every available means for bringing our practice into conformity with our principles.

The principle of correlation should find a twofold application in every school. It should enter into the structure of the curriculum and it should govern the organization of the materials in each subject taught. No branch of knowledge can be successfully mastered as an isolated system of truth. The results of such attempts are invariably non-functional memory loads which impede rather than promote mental development. Physics without mathematics would be incomprehensible and mathematics apart from its application in astronomy and the other sciences would lose most of its value. What value would attach to geography if studied apart from history and economics? And who would undertake to teach history to a class of students who knew nothing of geography? In the construction of the curriculum the various branches must be correlated at every step, otherwise failure will be the inevitable result.

In the light of this truth, what may be expected from a curriculum in which all the secular branches are presented in their mutual correlations and from which is completely excluded religion, the element which should be the center of the entire system of truth that is being unfolded in the growing mind? Both religion and the secular branches must inevitably suffer by this enforced estrangement; and religion will naturally suffer most, since it remains unsupported, whereas the secular subjects support each other to no inconsiderable extent even though religion, which should give unity and meaning to them, be excluded. Owing to the divergence of creed and

the conflict between the various denominations, the teaching of religion has been banished from our public schools. It was believed by many that the public schools might, without detriment to the interests of Church or State, confine their efforts to the teaching of the secular branches and leave religious instruction to the home and to the Sunday school. This policy of separation was not at first animated by any hostility to religion. Had the men who were chiefly responsible for carrying it into effect had an adequate comprehension of the principle of correlation as we now understand it, it is safe to say that they would not have consented to its violation in a matter of such paramount importance. Horace Mann was eloquent in his protests against the charge that he was driving Christianity out of the schools and he pointed to the history of the older civilizations as illustrations of the truth that no nation can long endure without religion; "that Greece fell when her gods became allegories; that Rome grew rotten when her people lost faith; that, in every one of the dead nations, faith was the soul of the people, and putrefaction followed its departure."* But the good intentions of the Father of the Public Schools were not sufficient to prevent the disastrous consequences of banishing religious instruction from its central position in the curriculum. Half a century of this mistaken policy has sufficed to empty the churches, to undermine the home, to destroy marriage, to produce an unprecedented increase in juvenile crime, and, what is perhaps more menacing to society than any of these, to place in the highest positions in our school system men who openly teach that religion is founded upon fable and that the normal result of its teaching is slavery and mental paralysis, men who would have us believe that religion is only an instinct and one that must not under any circumstances be allowed to develop into a rational system of belief and into a code of morals that rests upon super-

*Coler, Socialism in the Schools, p. 5.

natural religion and divine sanctions for natural and supernatural law.

The lord commended the unjust steward for as much as he had done wisely and acted consistently. And so we must at least give the French infidels credit for knowing what they were about when they initiated and successfully carried into effect the policy of laicization in the schools of France. Protestant denominations are beginning to realize the mistake that was made in this country and are striving to retrace their steps. The Lutherans have all along withdrawn themselves from the de-Christianized public schools; the Episcopalians in many places are beginning to support their own schools; *America* quotes Dr. Hamilton Chancellor of the American University, as saying in a recent address before the Newark Methodist Conference "The Methodist Church has seen its mistake in not recognizing the visitation of opportunity in years gone by. It is only by making education a part of the activities of the church and by making religion a part of the educational system of the American universities that the principles upon which the government of the nation was founded can be preserved and the best interests of modern civilization conserved."

The Catholic hierarchy of the United States realized this truth from the beginning. In 1840, when the battle for state support of denominational schools was being fought in New York, Bishop Hughes insisted that the attempt to teach morality without religion must inevitably result in practical infidelity or indifference to religion and that the tendency of the public schools as they were actually conducted was to draw away the mind of the Catholic child from the religion of his parents. He based his claim for state support of Catholic schools on the fact that in the Catholic schools the children received the same education in secular branches which they would get in the state schools and that together with morality the

principles of religion were inculcated, which must inevitably "make the rising generation better citizens, more upright in the intercourse with their fellow-men, more mindful of the sacred relations of the married state, and more attentive to their social duties."* In the fight which he carried on so gallantly against the religious prejudices of his day Bishop Hughes offered a compromise which has actually been tried in more than one city of the country during the last half century. To meet the constitutional objection against appropriating public funds for the support of any religious organization, Bishop Hughes based the claim of Catholics in this matter on their rights as citizens and professed a willingness to exclude from the curriculum of the Catholic school any positive and explicit teaching of the Catholic faith during the regular school hours. The compromise, however, was not accepted and the Catholic Church throughout the country faced the situation bravely and built the magnificent system of parochial schools of which the Catholics of America have such good reason to be proud, and to which the vigorous life of the American Church is chiefly due. As we look at it now, we see that an all-wise Providence used the malice and hatred of the enemies of the Church to defeat compromises which must inevitably have led to the sapping of the foundations of the faith of her children.

It is not sufficient that religion be taught in the same building and by the same teachers who impart the instruction in the secular subjects. The high moral character of the teacher must, of course, always be productive of good results in the minds of the children and the religious garb of the teacher, standing as it does for a life devoted to the public welfare, must always be a reminder to the children of the unselfish devotion to God and country which should characterize the citizen and the child of the church. But much more than this is demanded for the efficient teaching of religion, nor can this demand be sat-

*Burns, The Catholic School System in the United States, p. 364.

isfied by catechetical instructions given at stated times but unrelated to the other branches of the curriculum. Religion, to be effectively taught, must be interwoven with every item of knowledge presented to the child and it must be the animating principle of every precept which he is taught to obey. Without thorough correlation of religion with the other subjects of the curriculum, it can never take its proper place in the developing life of the child. It will remain a mere garment to be donned on Sunday and laid aside Monday morning when the real business of life is undertaken.

The proper correlation of religion with the other subjects of the curriculum does not imply that religion should not be taught as a separate study when the right stage of mental development for the systematic teaching of separate branches is reached, but it does require that in the early phases of the child's development, such as those usually found in the first and second grades, the teaching of religion be so intimately interwoven with every truth that is presented to the child as to leave but little room for separate formal religious instruction. All the vascular bundles of the tree run for a time in a single trunk before they diverge into separate branches, and so all the branches of the school curriculum should run together in the early developmental phases of the child-mind which antedate permanent mental growth. Such a correlation is demanded by the vital unity of the child-mind and where it does not obtain there is no life in any branch of knowledge that is taught as a separate system. There is a long preparation of the system of vascular bundles in the trunk before a separate branch is formed. This is as true of the mind as it is of the plant. Even where a branch is grafted into a native stem, preparation must be made to secure the continuity of the vascular bundles so that the life-giving sap may flow from the root and stem into the engrafted branch. And, when supernatural

religion is to be engrafted upon the native stem of fallen human nature the channels for natural impulse must deliver their life-giving energy to the supernatural life which is born of water and the Holy Ghost. A similar thought was expressed by Our Saviour and recorded in the fifteenth chapter of the Gospel according to St. John. "Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abideth in the vine, so neither can you, unless you abide in me. I am the vine; you are the branches: he that abideth in me, and I in him, the same beareth much fruit; for without me you can do nothing. If any one abide not in me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth."

The intimate blending of things that are separated by polar distances has a large place in Catholic theology. It looks out upon us from the Incarnation; it is present on the Cross, where infinite power and human weakness seem to dissolve into each other ;it lies at the heart of the old mystery that has ever confronted the philosopher who would reconcile the supreme dominion of God with the freedom of the creature. The necessity of cooperation with Divine grace was announced by St. Augustine in a phrase that seems almost a restriction upon the Omnipotence of the Creator. He tells us that "God who made us without our consent will not save us without our cooperation." The Catholic should therefore find nothing strange in the insistence that in the early years of childhood religion be taught in intimate association with every item of knowledge that is imparted in our prmary grades.

Point of view and emphasis rather than subject-matter should separate the branches taught in the primary room. In the first grade the chief task to be accomplished is the bringing into vital relationship of the child's physical

and social inheritances. He came into the world with a definite body of instinctive tendencies and as his brain develops a greater or less number of additional instincts make their appearance. Among all these instincts—five are of paramount interest to the teacher whose privilege it is to introduce the child to the school. These are instincts which are shared by the higher animals; they are thoroughly selfish in their aims, and if the work of education were confined to their development along native lines, as the prophets of materialistic education would have us do, the highest results of the work of education would be a race of splendid animals equipped with the ape and tiger methods of the "struggle for existence." The aim of the Christian teacher, however, is to transform these instincts into their opposites. His aim is to make unselfishness replace the instinctive selfishness of the child; to lift the child from the biological to the ethical plane; to make social inheritance conform to and control physical inheritance; to engraft supernatural virtue upon the native stem of fallen human nature.

The five fundamental instincts which determine the infant's attitude toward his parents are: (1) reliance upon his parents for love; (2) reliance upon his parents for nourishment; (3) reliance upon his parents for protection; (4) reliance upon his parents for remedy; (5) reliance upon his parents for the models of his imitative activity. In all of these respects the child demands everything and gives nothing. It does not concern him what it may cost the parents to love him, to feed him, to clothe him and to guard him from dangers, to rescue him from accident and disease, and to set him an example at all times that will turn his feet toward the kingdom of heaven. The first task of Christian education is to transform these tendencies into their opposites, to teach the child to love as well as to demand love, to give as well as

to take, to protect the weak, to help the needy, and to edify others by leading an upright life. Moreover, the child must be taught to lift up his eyes to his Heavenly Father and to develop toward Him the fivefold attitude of a child toward his father. He must count upon His love, ask for daily bread, beg for protection against temptation and for deliverance from evil, and keep his eyes turned towards Him as the model of his imitative activities.

Apart from the operations of divine grace, the means at the teacher's disposal for the accomplishment of this wonderful transformation are the child's social inheritance which it has been customary to speak of as fivefold. (1) Science: the child must learn to adjust himself to the physical world in which he lives. (2) Letters: the child must learn through the oral and written speech of men the results of the experience of the race and the divine precepts which were given to guide man's steps through the darkness. (3) Institutions: all the higher aims of life are attainable only through human institutions, such as the home, the Church, the school, the state, etc., and the child must learn to adjust himself to these institutions. (4) Aesthetics: if the child is to rise above the level of other animals, above the dominance of physical appetites, his soul must be taught to respond to beauty in all its forms. (5) Religion: if he is to attain his high destiny as a child of God, he must learn to know God, to love Him, and to serve Him.

We may consider these five aspects of the child's social inheritance separately, but in the actual work of the primary grades they are inseparable. We may emphasize each of these elements separately, and in this way separate them from one another, but in the actual lessons of the classroom they must be interwoven in the close unity of the developing child-mind. In looking into the face of nature the child must be taught to see the face of his

Heavenly Father; he must hear the voice of God in the accents and speech of men; he must see reflected in the family circle and in the actions of the nesting birds his own relationship to God; and he must thrill to the beauty of God as he discerns it in the glowing sunset or feels it in the fragrance of the flowers. In a word, he must see God and feel Him in all things and find in Him the center of unity for the world at large and for his own life. In this way only can the mind of the child develop normally as a social and ethical being and as a child of God.

Thomas Edward Shields.

CATHOLIC SCHOOLS IN THE IMMIGRATION PERIOD

Economic and Social Factors

The year 1840 introduced a period of unprecedented economic prosperity in the United States, which lasted until the Civil War. The opening up of new and quicker routes of travel and traffic by canals and railroads, together with the steady development of manufactures, gave abundance of work, and the demand for labor brought a constantly increasing stream of immigrants from the Old World. The attraction which America had for the laboring classes, owing to the favorable conditions here, was intensified by the conditions existing in those countries from which they came. The Irish famine, particularly, which began in 1846, drove the inhabitants in immense numbers to this country, over a million and a quarter arriving during the ten years, 1854-1855.[1] Most of these, naturally, were Catholics. As the Catholic population in the United States in the former year was only 1,071,800,[2] these figures mean that, within a single decade, the Catholic immigrants arriving from Ireland alone were sufficient in number to double the Catholic population of the United States. German Catholics, too, came in large numbers. The stream of German emigration grew gradually and steadily from the year 1820, until, in 1851, it surpassed even that from Ireland. The proportion of non-Catholics was greater among the German immigrants than among the Irish, but a very large proportion of the Germans came from the Rhine provinces, and were staunchly devoted to the faith and religious traditions of their fathers. Ireland and Germany furnished nearly all the Catholic immigrants to the United States up to the Civil War.

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[1] Commons, Races and Immigrants in America, p. 66.

[2] Cath. Almanac, 1845.

The Church

It is necessary to bear these economic and social factors in mind, if one would penetrate to the causes of the extraodinary activity of the Church in the United States during the period between 1840 and the Civil War, particularly on the educational side. Never before, perhaps, in her long and eventful history, did the church exhibit a growth at once so great, so orderly, and so solid. The phenomenon is doubtless to be ascribed, in the last analysis, to the vitality inherent in the Church herself; but much must be attributed to the favorable economic, social, and political conditions under which Catholic immigrants found themselves in America, and much must also be attributed to the character of the immigrants themselves. They were not simply absorbed; they were too numerous for that. The external system of the Church had to extend itself, to reproduce and multiply itself over again in order to make room for them. During the twenty years from 1840 to 1860, almost twice as many dioceses were organized as had existed at the beginning of this period. Nearly all of these new dioceses were West of the Alleghenies.

The bishops or vicars appointed to the new sees were, without exception, men devoted to the cause of Catholic education. Trained themselves, generally speaking, under Catholic auspices, they were not less profoundly imbued with the idea of the necessity of the Catholic school than had been the great prelates of the preceding generation. And they gave abundant evidence of the educational faith that was in them. The maxim of Bishop Hughes, "The school before the church," was given many a practical exemplification in the pioneer towns and settlements that dotted the great prairies and wildernesses of the West. Most often, however, the accepted educational policy ran, "The school alongside the church." As

a matter of fact, both church and school were frequently begun about the same time, while, if there was but one building, it was usually made to serve the double purpose of church and school.

There was no question raised as to the advisability of erecting distinctively Catholic schools. Here and there, where circumstances were specially favorable, support was gotten for the local Catholic school out of the common school funds; but this was exceptional. Catholics were called upon by their bishops and priests to pay a tax for their own schools, besides paying for the public schools. There was a hope that some day the American people would be led to see the injustice that lay in this; but the feeling was strong that Catholics must have their own schools, even if they had to pay double for them. The pioneer bishops and priests of the West during this period, like those of the East before them, were practical men—men who were used to wrestling with rough conditions and had learned by hard practice how to reach practical results. It was largely their own experience that led them to the conviction of the absolute necessity of the Catholic school. The stupendous task they were undertaking in attempting to provide for a complete school system for the entire Catholic population from the voluntary contributions of Catholics themselves, did not frighten them, although its immensity and difficulty were keenly apprehended; no more than did the equally stupendous task of building up the mighty material organization of the church. In both cases, they were prompted by faith; in both, they brought to the task the absolute confidence that springs from faith.

The Immigrants

Besides the favorable conditions existing here, and the Church, with her wonderful power of organization and her inherent vitality, another primal factor of the Cath-

olic educational development during the Immigration Period remains to be mentioned—the immigrants themselves. Something has already been said of their number and nationality. The pioneer bishops and priests in the new dioceses were, as a rule, of this class. Catholic immigrants were almost without exception poor. Driven from Ireland and Germany by famine or oppression, they were glad, on their arrival here, to get any kind of work, and the work they took up was usually of the hardest and least lucrative kind—out on the railroad tracks or in the grimy railroad shops, in the streets of the city or in the fields. They were the poorest of the poor of their day and generation. As we look back at it from the distance of the half century, the marvel is how men who received but the slender dollar-a-day of the average immigrant, with growing family to support, and newly purchased home to pay for, could, nevertheless, contribute not only to the building of churches and the support of pastors, but to the building of schoolhouses and the support of Catholic teachers as well. In thriving towns throughout the Middle West, traditions still linger which bear witness to the heroic quality of the self-sacrifices of the Catholic pioneers in behalf of religion and education. An instance which may be cited—for it appears to have been not infrequent—was that of men who had no money to give coming night after night, after their hard day's work of twelve hours, and laboring as long as there was light, at the work of laying the foundations or raising the walls of the new church and school. It was out of such self-sacrifice, in fact, that the solid structure of Catholic education was everywhere reared. The story of the first Catholic schools in Milwaukee and Chicago recalls the early history of New York, Baltimore, and Boston, just as the first foundations of the great teaching orders of the West recall the heroic story of the Georgetown Convent and of the Sisters of Emmittsburg.

Catholic immigrants did not need to be convinced of the necessity of Catholic schools. They were of one mind with their pastors and bishops on the subject. Centuries of struggle to preserve their faith and their national traditions had taught the Irish and the Germans the value of the religious school, and the emigrants to America simply brought with them the educational ideas which had become a part of their inheritance and their faith. This is why there was no question with the laity any more than with the clergy as to the wisdom of attempting to establish a separate system of Catholic schools. Like their pastors, the laity accepted this alternative as a matter of course, although the additional financial burden it brought to every home was keenly felt. There were many instances where a group of Catholic families, who were not yet numerous enough or able to secure a priest, hired a Catholic teacher themselves and started a Catholic school, although public schools were within easy reach. The Catholic school was thus simply the concrete, practical expression of an educational ideal that was common to all Catholics, and that was enrooted in the minds of the laity no less than the clergy. Leaders, of course, there had to be, and the leadership in the matter necessarily fell to the bishops and priests. But it was never argument that was needed, so much as practical direction; and often, as has been said, the leadership of the clergy was not waited for in the matter of establishing schools. Circumstances, it is true, sometimes precluded the establishment of Catholic schools. Catholics were, in places, too poor; or, not numerous enough; or, a teacher could not be had. In such cases, it often happened that years passed before a Catholic parish had a school of its own. The ideal, however, and the fixed purpose was everywhere the same; and this was, a Catholic school and a Catholic training, from start to finish, for every Catholic child.

If we consider the widely diversified elements that went to form the Catholic population in the new dioceses, this unanimity of thought and purpose must be matter for wonder. It was shared by Frenchman and Catholic native American, by German and by Irishman. It is still more wonderful, perhaps, that this unanimity was preserved, notwithstanding the widely differing circumstances into which the component elements of the Catholic population were thrown.

Everywhere, and everywhere almost at the same time, Catholic schools were springing up, in the great cities of the East, as well as in pioneer settlements in the West; in Protestant strongholds like Massachusetts and Connecticut, as well as in ancient Catholic centers like Detroit; in Catholic settlements scattered through the Allegheny Mountain region, and in the rising towns upon the great plains of the Mississippi Valley. There was no noise or agitation, such as accompanied the great educational movement making for the betterment of the public school system during the same period. The Catholic educational movement was not intellectual, but religious. It sprang from the heart rather than the head, and was the result of a common impulse flowing from a common religious ideal. The fanatical anti-Catholic agitation and outbreaks that marked the growth of the Native American and No-Nothing parties, had no permanent influence upon the Catholic school movement. Here and there a school was burned or temporarily closed, and in Massachusetts Bishop Fitzpatrick deemed it prudent for the time being to stop the building of schools. But, generally speaking, Catholics kept bravely on with the work. If anything, the fanatical spirit of the times rather helped on the Catholic school movement, by making Catholics more sensible of the danger to the faith of their children which lurked in the atmosphere of the public school.

Educational Conditions

"The Great Awakening," as the educational movement started by Horace Mann about 1839, was called, had little influence upon Catholics, although it spread from one end of the country to the other. The problems of Catholic education at the time were different. The existing religious communities, under the stimulus of European influence, had already accomplished for their teachers and schools much of what "The Great Awakening" came to do for the public schools and their teachers; and the newly arrived or newly forming communities were still struggling for existence. Even the existing communities were straining every nerve to meet the demand made upon them by the sudden and extraordinary growth of the school system. The two movements, therefore, although contemporaneous, had little, if anything, in common. The purpose of the one was, to raise the standard of the public schools, especially by improving the quality of the teaching; the purpose of the other was, to provide schools and teachers for a population that was growing so fast as to more than double itself within a decade. Both movements were chiefly concerned, it is true, with the teacher; but, in the one case, it was the better training of the teacher that was sought for, while in the other it was simply the getting of a sufficient number of teachers with the necessary religious and other qualifications.

There were at least two hundred Catholic parish schools in the country in the year 1840. More than half of these were west of the Alleghenies. It was due to the educational zeal or genius of Bishops Flaget and Dubourg that, at the above date, the dioceses of Kentucky and St. Louis were better off for schools and teachers than the more populous dioceses of the East. Bishop Kendrick, of Philadelphia, in 1843, complained of the impossibility of finding teachers enough for the schools; Bishop Hughes, of New York, after the school controversy, made several trips to Europe, partly for the purpose of securing teachers for his schools. Both of these

dioceses had the Sisters of Charity of Emmittsburg; but, rapid as was the growth of that community and its branches, the supply of teachers was entirely inadequate to the demand. It was to Europe that Hughes and Kendrick and their contemporaries turned, as Flaget and Dubourg had done, in order to get teachers enough for their schools.

Teaching communities were plentiful in France and Germany, and many of these were induced to send colonies to the United States during the period, 1840-1861. So numerous were these colonies, in fact, and so rapid was their growth, once they were fairly settled, that, like the immigrants with respect to the native Catholic population, their subjects soon outnumbered the members of the religious orders existing here before them.

The religious orders were really the nuclei of Catholic educational growth during this period. Their growth was both coincident with and causative of the advance of the school movement. They represented also, generally speaking, whatever there was of organization of the Catholic school forces. Of diocesan school organization there was little more than the name. There had to be schools, before schools could be united and governed as a system, and the attention of bishops, priests and religious superiors was absorbed in problems connected with the indispensable prerequisites for the school as an individual thing.

In the post-Revolutionary period, it was the diocese that gave definite and final shape to the school system and determined the character of the teacher. But the diocese, while remaining supreme in authority, ceased to be so, as a causative or determinative influence in the growth of the schools during the Immigration Period. The supreme factor, so far as growth is concerned, was the religious teaching community.

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SURVEY OF THE FIELD

Every student of education, whether Catholic or non-Catholic, would be benefitted by a careful study of the clear, strong letter which the Archbishop of Milwaukee recently addressed to all the members of his flock. Everywhere it should arouse our Catholic people to a fuller realization of their rights and privileges as citizens of a free country and should awaken them to the danger that is threatening society through the ever-growing encroachments of the state upon the rights of the home and the church in the field of education. Wisconsin forms no exception and the dangers which the vigilant shepherd of souls of the province of Milwaukee discerns in the legislation of that state are equally threatening in many other states of the Union. Substitute other capitals for Madison, and the opening statement of the Archbishop's letter will apply with equal force.

A TIMELY PASTORAL

"You are undoubtedly aware that several bills have been presented to our legislature at Madison which greatly affect our parochial schools. Some of these bills either threaten to open the way for all kinds of state interference with our schools for which the state pays nothing, or to lay a new burden on Catholic taxpayers for the public schools which are of no direct use to us. It is the duty of the clergy to call the attention of their people to these impending dangers."

DANGERS OF PROPOSED LEGISLATION

It is hard to escape the conviction that if our priests and people could be made to realize the dangers which threaten the very foundations of Christian society through recent educational policies a remedy would be

speedily found. It is natural, however, that in a period of rapid economic change and of social unrest the attention of the masses of our people should be so absorbed in material things as to lose sight of the attack that is being made upon religion and upon the best interests of society through the de-Christianized schools. The toiler in the mine and in the factory, the agriculturist and the business man, need to be reminded of the more intangible things of the mind and of the necessity of pausing from time to time to adjust their standards of value. The shallow-minded and those whose souls have been blighted by the materialism which is sweeping over the Western world today are likely to measure all things by material and biological standards. But all those who are still capable of appreciating high things will agree with Archbishop Messmer: "If there is anything at all of which the Catholics of the United States may be justly proud it is not the number of churches built all over the country, nor the splendid cathedrals erected in many cities, nor even the great hospitals and asylums for the sick and orphans, but above all the five thousand parochial schools with two hundred and twenty-five colleges for boys and six hundred and ninety-six academies for girls supported at an annual sacrifice of over thirty-five million dollars, where some two millions of our Catholic children receive their secular and religious educaton without one cent of cost to the state. These Catholic schools are the most precious possession of the Church in the United States and the greatest blessing to our beloved country. But while we look with noble pride upon these nurseries of our future Christian citizens, it becomes our sacred duty to defend with all the means in our hands the full and absolute independence and freedom of these schools from any

MATERIALISTIC TENDENCIES

A CAUSE OF JUST PRIDE

and all unjust and unnecessary state interference. We have founded our schools without the state, we have kept and supported them without the state, we have brought them up to the present high standard of efficiency without the state, and with the help of God we shall continue this glorious work without the state."

INDEPENDENCE OF CATHOLIC SCHOOLS

There is here no uncertain tone. Our Catholic school system, if it is to fulfill its God-given mission, must retain its independence; there must be no interference from the state or from the de-Christianized state school system in the schools that have been built and supported by the generous sacrifices of our Catholic people. To allow the state to determine the text-books, the methods, or the curriculum of our Catholic schools is to invite their sterilization and their complete undoing. When, as in the case of the Regent's examinations, the standard of work is set by the enemies of religion, the mere fact that religious teachers are employed will not long avail to preserve the Catholic spirit or to develop Catholic faith in the hearts of the children. There can be no compromise here; to sacrifice the interests of religion in the Catholic school to the temporal gain that is expected from such affiliations is to betray the little ones of Christ. The Archbishop does not reject state aid, but he would accept it only under conditions which would secure the integrity of Catholic standards in education. "Not that I would refuse to the state support justly due to us for the results we furnish by the secular education given in our schools. But I would at the same time maintain the absolute independence of our schools as to their religious character and internal management. Let the state examine our children and if our work is up to the standard required by the state, then in the name of all that is fair and just let the

AN UNHOLY COMPROMISE

state pay its share towards the support of our schools. If our work is not satisfactory, we shall not ask for the state compensation."

In opposing the introduction of free text-books into the public schools of Wisconsin, attention is called to the danger of socialism and the rights of the individual and of the family are shown to be prior to those of the state. "The very principle implied in free text-books is against every sound teaching of political economy; it is of its very nature a kind of state paternalism which will logically lead to the most absurd demands of the most advanced socialism. If we are not to run with open eyes into the Utopia of the full-fledged socialistic or communistic state or commonwealth, we must draw a clear and definite line between state enterprise and the private and individual activity of its citizens, between state rights and duties and the rights and duties of the individual citizen. Admit that the state has direct and immediate interests in the education of the children, it does not in the slightest change or upset the old principle that the education of the children is first and foremost the duty and the concern of parents and family. In the socialistic theory the commonwealth is to supplant the family and the individual, which are simply swallowed up in the state; the commonwealth is all and all the rest is for the commonwealth. Not so the Christian principle, which places the individual and the family above the state just as in the order of nature established by God they both precede the state. Organized society, call it state, commonwealth or community, exists for the sake of the family and the individual whose just interests it must protect, whose welfare and progress it must fos-

FREE TEXT-BOOKS AND SOCIALISM

EDUCATION THE DUTY OF THE PARENT

ter, whose peace and happiness it must secure, and all this by just laws without trespassing upon the God-given liberty and rights of man and without supplanting his individual and personal endeavors and work any more or to any greater extent than the general good and the need of the whole people demands. There is absolutely no such need or necessity for free text-books, just as little as there is any for free meals and free transportation. * * * It is a false and dangerous policy for the state to assume without urgent necessity the duties essentially inherent in the parents and in the family, as long as these are well able to comply with them by their own personal efforts." This lucid presentation of the principles involved in the present trend of our educational policy is followed by an appeal to the sense of fair-play supposed to be characteristic of our fellow-citizens.

THE STATE, THE FAMILY, AND THE INDIVIDUAL

"Now, when Catholic and Lutheran citizens of Wisconsin, because of their religious convictions and for the sake of bringing up a Christian generation and people in our state, bring one year after another the tremendous sacrifice of fully three million dollars, while at the same time they pay their full share of taxation for the public schools, are they to be still more heavily taxed just in order to furnish the public schools with free text-books? Are we to be compelled to bring still greater sacrifices for our schools by furnishing our pupils also with free text-books—a necessary consequence if the proposed measure passes the legislature? Do the 541,000 Catholics and the 216,000 Lutherans of Wisconsin deserve no consideration in this matter on the part of their fellow-citizens of other denominations?"

A FLAGRANT INJUSTICE

In this age of progress we are so incessantly occupied with our achievements in material things that the presentation of principles is likely to claim little more than a passng thought, but the Archbishop of Milwaukee has too keen a realization of the meaning of leadership to content himself with academic discussion when the deepest interests of religion and of the people entrusted to his care are threatened. His letter closes with practical directions which can scarcely fail to produce results if faithfully carried out. "Whatever may be the outcome, we certainly cannot be forced to submit quietly and silently to such a crying injustice. We are bound by every interest of religion and common justice to protest against such unfair treatment. Hence I request the clergy to arrange public meetings of the parishioners in order to send to their representatives in the assembly and the senate at Madison formal protests against these bills. I also request the Catholic societies to do the same. Let all this be done at once so that our representatives in the legislature may be made fully aware of the attitude of the Catholic citizens of our state in all matters affecting our Catholic parochial schools. While as Catholics we do not presume to dictate to our representatives at Madison or in Washington in matters purely political, we mean to defend our just rights and religious interests. With the ever-growing political influence of the pronounced enemies of the Catholic Church, it bears close watching of their political doings and keeping a steady outlook on the political horizon to see from which side hail our friends and our foes."

PRACTICAL LEADERSHIP

Whenever the anti-religious trend of education in our public schools is pointed out in a clear, strong utterance, such as the recent sermon by Archbishop Glennon, the

pastoral by Archbishop Messmer, or the regulations promulgated in the province of Cincinnati relative to the attendance of Catholic children at public schools, there are a number of well-meaning people who lift their voices in protest against what seems to them narrow and reactionary policies on the part of the Catholic hierachy. They protest loudly that the public schools are not Godless, nor anti-religious, they point to the splendid army of men and women which is carrying on the work of education in these schools, they point out the endeavors that are everywhere being made to teach morality in our public schools and cite laws to this effect that are on the statute books of various states. And all of this really does credit to the kindly dispositions of these good people, but it in no way changes the facts in the case. There is no quarrel with the personal virtue or the high intentions of the teachers in our public schools; it is a question of the system and its inevitable results in the lives of the children who are condemned to receive an education from which religion is eliminated. We are told that the public schools are neutral in the matter of denominational teaching and openly friendly to the teaching of a new and higher form of religion that is being developed in them.

DECEIVED BY APPEARANCES

As nothing less than the salvation of society and the souls of our children are at stake it is time that thoughtful men should pause long enough to examine the actual state of affairs. We must not be content with clap-trap and the dodging behind shibboleths. When it is said that religion is taught in the public schools it is well that we should ascertain the meaning that is attached to the word religion; nor can we find this meaning by consulting the dictionary, for the leaders in our public school system sometimes indulge in the pastime of putting new wine into old bottles. John Dewey, Profes-

THE NEW MEANING OF RELIGION

sor of Education in Teachers College, Columbia University, wields a mighty influence in shaping the policy of the public schools throughout the country. One may, therefore, legitimately turn to him for the new meaning of the word 'religion.' All who are interested in the attitude of the public schools towards religion would do well to read Professor Dewey's article on "Religion and Our Schools," in the *Hibbert Journal* for July, 1908. For the convenience of those who may not have this journal at hand, we shall quote a few extracts from this remarkable article.

RELIGION AND NATURAL TENDENCY

"A learned and self-conscious generation has fittingly discovered religion to be a universal tendency of human nature. Through its learning, anthropology, psychology, and comparative religion have been summoned to give this testimony. But because of its self-consciousness the generation is uneasy. As it surveys itself it is fearful lest, solitary among the ages, it should not be religious. The self-same learning which has made it aware that other times have had their life permeated with religious faith is part of the condtions which have rendered the religions of these periods impossible." There is no mistaking the Professor's meaning here; he will have none of the religions of the past. The religion which science has discovered as a universal tendency in human nature must in no way be confounded with the religion of the Egyptians, with that of the Greeks or Romans, with that of Jew or Gentile. Science has proven all these religions, as well as Christianity, to be false and rendered them impossible to this learned and self-conscious generation. The Professor uses some of his finest sarcasm upon those who, having discarded the religions of the past as untenable, still busy themselves in the endeavor to manufacture a new religion that is tangible, and that lends itself to the work of education. "It indeed

seems hard that a generation which has accumulated not only material wealth, but intellectual riches, to the extent that it is compelled to pull down its barns—its systems of philosophy and doctrine—and build greater, should be lacking in just that grace and sanction of life which ignorant and poor people have possessed as a matter of course. But our learnedly self-conscious generation is also mechanical. It has a tool for everything, and almost everything has become for it a tool. Why, then, should we longer suffer from deficiency of religion? We have discovered our lack: let us set the machinery in motion which will supply it. We have mastered the elements of physical well-being; we can make light and heat to order, and can command the means of transportation. Let us now put a similar energy, good will and thoughtfulness into the control of the things of the spiritual life. Having got so far as to search for proper machinery, the next step is easy. Education is the modern universal purveyor, and upon the schools shall rest the responsibility for seeing to it that we recover our threatened religious heritage."

RELIGION AND THE PUBLIC SCHOOLS

Of course only the initiated who have brains enough to realize that the religions of the past are false are capable of grasping the profound meaning which lies under all this. Any one who is stupid enough to think that religion can be cultivated in the hearts and souls of our children and that it can in any sense be the work of education to develop the religious instinct is outside the circle of chosen minds to whom the Professor addresses himself, but they will nevertheless be interested in knowing what the Professor thinks of them and of the religion which they cherish. Their interest, however, is not one arising from wounded vanity, but from the fact that they are listening to a man whose words are accepted as gospel by multitudes of the teachers and of the higher officials of the public schools of the United States.

"I cannot expect that those who are not especially concerned with the maintenance and the spread of conscious and explicit religious instruction (for the time being one must use this question-begging epithet) will recognize their attitude or intention in what I have just said. And it has no application to those who are already committed to special dogmas of religion which are the monopoly of special ecclesiastical institutions. With respect to them, the fight for special agencies and peculiar materials and methods of education in religion is a natural part of their business: just as, however, it is the business of those who do not believe that religion is a monopoly or a protected industry to contend, in the interest both of education and of religion, for keeping the schools free from what they must regard as a false bias. Those who believe that human nature without special divine assistance is lost, who believe that they have in their charge the special channels through which the needed assistance is conveyed, must, naturally, be strenuous in keeping open these channels to the minds of men." We must at least give Professor Dewey credit for clearly perceiving that consistency demands a sharply drawn division between those who believe in explicit religion and those who do not believe in it. And it is still further to his credit that he realizes the duty incumbent on each party to struggle incessantly for the control of education as the sole means of ultimate triumph. A reconciliation between these two parties is hopelessly impossible and compromise is here only another name for cowardice and treason.

EXPLICIT RELIGION REJECTED

A CONSISTENT POLICY

The Professor does his best work, however, upon those of his own party. His attempts to bring them into line and render explicit their belief in the necessity for the destruction of the old religions are worthy of imitation by the leaders of the opposing party. "Those who approach

religion and education from the side of unconstrained reflection, not from the side of tradition, are of necessity aware of the tremendous transformation of intellectual attitude effected by the systematic denial of the supernatural; they are aware of the changes it imports not merely in special dogma and rites, but in the interpretation of the world, and in the projection of social, and, hence, moral life. * * * In no other way is it easy to account for the attitude of those who are convinced of the final departure of the supernatural interpretation of the world and of man, and who yet think that agencies like the church and the school must not be thoroughly reconstructed before they can be fit organs for nurturing types of religious feeling and thought which are consistent with modern democracy and modern science. That science has the same spiritual import as supernaturalism; that democracy translates into the same religious attitude as did feudalism; that it is only a matter of slight changes of phraseology, a development of old symbolisms into new shades of meaning—such beliefs testify to that torpor of imagination which is the uniform effect of dogmatic belief."

THE PARALYZING INFLUENCE OF DOGMA

The Professor is too shrewd a leader, however, to try conclusions in the schoolroom with the organized agencies of the older forms of religion. He clearly outlines his policy of starving and eradicating the religious instinct until such time as conscious religion shall have died out of the hearts of the people and the forces making for the new religion of instinct may be sufficiently organized to gain the victory over their decrepit rivals. "It is lucidity, sincerity, and the sense of reality which demand that, until the non-supernatural view is more completely elaborated in all its implications and is more completely in *possession of the machinery of education,* [the italics are ours], the schools shall keep hands off and shall do as little as possible." It is true that the Professor styles this

AGGRESSIVE NATURALISM

the *laissez-faire* policy, but it is clearly an aggressive policy of secularism. The enemies of supernatural religion here show their avowed purpose of capturing the machinery of education and bending it to their purposes. What becomes, then, of our boasted policy of neutrality? We cannot teach Christianity in the schools; that would be partisan, but it is not partisan to bend the machinery of an educational system supported by all the people to the eradication and destruction of supernatural religion, which is the most precious inheritance of our people.

We can hardly resist the temptation to digress for a moment and inquire concerning the wisdom of having the teachers in our Catholic schools draw their inspiration and direction in educational methods from institutions presided over by men who hold such views in educational matters.

From the passages we have thus far quoted Professor Dewey's position should be sufficiently clear to our readers, nevertheless, it will be well to listen to him still further, so that we may free our minds of any lingering doubt that he is being unfairly dealt with. Of course, the article should be read in its entirety in order to do him full justice, but we will give him some further space on our pages all the more readily as we shall be obliged hereafter to point out his influence on primary education throughout the country and the disaster that has thus far attended it.

"We need, however, to accept the responsibilities of living in an age marked by the greatest intellectual readjustments history records. There is undoubted loss of joy, of consolation, of some types of strength, of some sources of inspiration in the change. There is a manifest increase of uncertainty; there is some paralysis of energy, and much excessive application of energy in materialistic directions." This is a large admission. The freeing of

THE COST OF IRRELIGION

evil tendencies and the accelerated movement of society towards its destruction are admitted as well as the helplessness of the securalists to stay the evils. Nevertheless, religion, which has from the childhood of the race, ever exerted its influence in inhibiting these evil tendencies, must not be called upon for assistance now and it must not be allowed to exert its beneficent influence, since Professor Dewey and his associates would prefer that the race become materialistic and that all its higher faculties be paralzed than that it should regain its old faith in God and in the supernatural from which it has in times past drawn its strength and in which it has found its joy and all its high ideals. We are told that "nothing can be gained by moves which will increase confusion and obscurity, which tend to an emotional hypocricy and to a phrasemongering of formulae which seem to mean one thing and really import the opposite. Bearing the losses and inconveniences of our time as best we may, it is the part of men to labor persistently and patiently for the clarification and development of the positive creed of life implicit in democracy and in science, and to work for the *transformation of all practical instrumentalities of education* [the italics are ours] till they are in harmony with these ideas."

THE AIM OF PUBLIC SCHOOL EDUCATION

The program here is clear and explicit. Educational agencies must be transformed and moulded to suit the purposes of those who have discarded supernatural religion and who have erected the state in its place. Until such time as this transformation can be brought about, educational agencies must at least be kept from lending any aid to religion. "It is better for them to confine themselves to their obviously urgent tasks than that they should, under the name of spiritual culture, form habits of mind which are at war with the habits of mind congruous with democracy and with

science." That is, congruous with the habits of mind which reject supernatural religion.

Further on, we are told "the United States became a nation late enough in the history of the world to profit by the growth of that modern (although Greek) thing—the state consciousness. This nation was born under conditions which enabled it to share in and to appropriate the idea that the state life, the vitality of the social whole, is of more importance than the flourishing of any segment or class. So far as church institutions were concerned, the doctrine of popular sovereignty was a reality, not a literary or legal fiction. * * * The lesson of the two and a half centuries lying between the Protestant revolt and the formation of the nation was well learned as respected the necessity of maintaining the integrity of the state as against all divisive ecclesiastical divisions. Doubtless many of our ancestors would have been somewhat shocked to realize the full logic of their own attitude with respect to the subordination of churches to the state (falsely termed the *separation* of church and state); but the state idea was inherently of such vitality and constructive force as to carry the practical result, with or without conscious perception of its philosophy. * * * So far as it is true that circumstances have permitted the United States merely to travel a certain course more rapidly than any other contemporary nations (save France), what is based upon American conditions must apply, in its measure, to the conditions of education in other countries."

STATE SUPREMACY

This should form interesting reading for those amongst us who are in the habit of wondering at the excesses to which the anti-religious party in France has gone in matters educational and who fondly imagine that the trend of things in the public schools of this country is essen-

UNIVERSALITY OF THE STRUGGLE

tially different. But, as Professor Dewey points out, France and this country are moving in the same direction, the only difference being that France has moved more rapidly. We find ourselves agreeing with Professor Dewey in many things among which we may number the conviction that the present struggle between religion and the forces of materialism is not confined to France or to the United States, it is a condition that pervades the Western world. It is becoming more apparent every day that the fight against Christianity is to be waged to the death in the field of education. The issues are squarely drawn; they have been stated by no one more clearly than by Professor Dewey, as may be seen from the passages cited above as well as from the following: "Can those who take the philosophic and historic view of religion as a flower and fruition of the human spirit in a congenial atmosphere tolerate the incongruity involved in 'teaching' such an intimate and originally vital matter by external and formal methods? And can those who hold that true religion is something externally imported tolerate any other methods? Is it not confusing to seek a reconciliation of two such disparate ideas?"

The sooner our people recognize the truth of this statement, the better it will be for us. "You cannot serve God and Mammon," and no more can you reconcile two systems of education that stand opposed to each other on the most vital issue with which either of them deals. It is high time, therefore, that those who are led by conviction to make sacrifices in the support of Catholic schools

THE TWO SYSTEMS IRRECONCILABLE

should demand that these schools be consistent with the purpose for which they were called into existence and that in scope, in method, in curriculum, they draw their inspiration from the purpose which they are created to serve instead of from the school

system that is being moulded and equipped at every point to accomplish the destruction of what Catholics hold most sacred, namely, supernatural religion, a religion "imported" into human life by the Saviour of men, a religion that is maintained in the world by the Holy Spirit to curb the lusts of the flesh, to check human ambitions, and to teach mankind meekly and humbly to follow in the footsteps of the Crucified.

Professor Dewey is naively conscious that the attitude of the public schools would shock not only the founders of this republic, but all intelligent men of the present day who happened to escape the deadening influence that has emanated from our educational system during the last few decades. "I am quite aware that upon this subject it is almost impossible for an Englishman and an American whose actual intellectual attitude in general is very much the same to understand each other. Nothing, I think, struck the American who followed the debates on the last English educational bill with more emphasis than the fact that even the more radical upon the Liberal side disclaimed, almost with horror, any intention of bringing about the state of things which we, upon this side, precisely take for granted as normal—all of us except Lutherans and Roman Catholics."

A SHOCKING ATTITUDE

DISCUSSION

The aim of this department of the Review is to supply our teachers with practical suggestions for the conduct of classroom exercises. Experienced and successful teachers may through these pages extend a helping hand to the army of faithful workers in the field of education. Brief discussions of practical points are invited. As far as practicable, brief answers to teachers' questions will be given by the editors.

The three answers which follow were written as part of the regular work on Chapters XI and XII of the Psychology of Education by a correspondence pupil.

CORRELATION AND MENTAL DEVELOPMENT

What knowledge of a science should a pupil possess before taking it up as a separate study?

The necessity for concentration or connectedness in studies should be obvious. Things that are not related to one another in our minds by some rational association are likely to pass away and be lost to memory and finally to fade away so entirely as to be irrecoverable. If what a pupil learns is merely a string of accidents, then what he retains is at best rote-work. If, for instance, he learns lists of manufactures that flourish in a country and lists of its chief physical characteristics, without associating the two as cause and effect, the ideas lie in his consciousness side by side only by accident, and his knowledge lacks life; it is not only incoherent, but also incapable of seizing other items of knowledge and relating them in their turn to ideas already appropriated or yet to come within reach. Thus, if he possess two sets of ideas already mentioned in causal relation, he finds it easy to apprehend the facts of historical development connected with them.

Towns grow up and a country has a history because, amongst other things, of the industries and occupations which arise from its geography. The teacher ought, therefore, to do what he can to coordinate studies. He can best make new ideas clear by connecting them with the older ones. Again, most pupils are open to lively impressions on some special side; they are attracted by some branch of knowledge or practice more than by others. The teacher, then, ought to find this out in each case; or, at all events, he should so link the branches of the curriculum to one another that there may be a hook to catch every pupil. For instance, history and historical grammar; geology, geography and thence history. These and an indefinite number of combinations may be made, starting from some one of them. For instance, before taking up the formal study of a science, the pupil should understand the idea of correlation as a means of binding together more closely all his studies and experiences. As stated before, each lesson should be a collection of connected facts, and each study, so far as it is a science, should consist of a series of derivative and mutually dependent lessons.

The pupil who has been properly trained from his entrance into school should have acquired sufficient knowledge to enable him to gain access to the real objects in nature and he should, therefore, have the true method of object study before taking up the formal study of a science. He should be able to deal with those objects and phenomena that stimulate the mind to its fundamental activities and supply it with elementary materials of thought. He should also know how to observe closely and accurately that he may form habits of scrutiny which result in the sharpening and invigorating of his senses.

Knowledge cannot be passively acquired. Knowing is an active process. It is safe to say that a large share of the knowledge gained in school finds no application in

life. The reason of this is not so much that the knowledge gained is worthless as that it has not been thought out in those relations that correspond to the usual conditions of life and that it has not been properly organized in the mind. The pupil whose mental powers are developed and broadened out in due proportion, who is taught rapidly to compare with what he had learned yesterday all that he adds today to his little store of knowledge, and who is on the lookout to see whether by this comparison he may not arrive at things for himself, who is permitted constantly to glance over from one study into another, who is taught to rise from the particular to the general just as easily as to descend from the general to the particular—that pupil will become a clear thinker.

In addition to all this, the pupil thus trained will be the gainer in many other respects. He will properly assimilate truth at every stage of his mental development, he will find pleasure in the acquisition of much useful knowledge, his senses will be quickened, his mental powers properly developed, and he will find within himself a loving interest in ever-present and pure things which in mature life shall render him, in great measure, independent of time, place, and man's petty devices for recreation. Finally, repeated experience has shown the ease and rapidity with which a science may be mastered by a pupil who has had an elementary training along the lines here indicated.

THE ART OF QUESTIONING

Classify the usual motives that prompt the asking of questions; specify those which should actuate the teacher's questions.

The "Art of Questioning" is a subject of great importance to all who desire to become good teachers; for, in truth, the success and the efficiency of our teaching depends more on the skill and judgment with which we put questions than upon any other single circumstance. We are apt to think it enough that a good lesson be deliv-

ered and to forget that, after all, the real value of the lesson depends upon the degree in which it is received and appropriated by the pupils. Now, in order that what we teach shall enter the children's minds and be duly fixed there and comprehended, it is above all necessary that we should be able to use effectively the important instrument of instruction which I have called an "Art." It is so inasmuch as it is a practical matter and to be learned mainly not by talking about it but by doing it. Teachers can become good questioners only after much patient practice; and, as is the case with every other art, proficiency in the art of questioning can be attained only by working at it and an education in it can be acquired only through the teaching of experience.

Now, if practice were all that is needed, I should not have ventured to write on this subject, for the only appropriate advice in such a case would be, "go to your classes, work in them, and learn the art of questioning by questioning." The truth is, however, that there is a science of teaching as well as an art; every rule of practice which is worth anything is based on some principle; and as it is the business of every artist to investigate the reasons for the method he adopts, and to know something of those general laws which it is his business to put to a practical application, so it will, perhaps, be worth our while to dwell for a little on the general motives which should be kept in view in questioning, and to ascertain not only how a wise teacher should put questions, but why one way is better than another.

It is well at the outset to examine the pupils' motives in asking questions. Experience has abundantly justified Bacon's aphorism, "You are half-way to the knowledge of a thing when you can put a sensible question upon it." One of the first motives, then, that should prompt the asking of questions is to acquire knowledge. A second motive may be looked for in the mental exercise afforded.

Another motive, and a very good one, is to test one's knowledge after listening to a lesson in order to ascertain whether it has been thoroughly learned.

Every encouragement should be given to the pupils to put questions to the teacher and to give free expression to whatever difficulties or doubts may be in their minds. A good teacher never regards such questions as irksome or out of place, but will welcome them, together with all the trouble they may bring with them, as so many proofs that the minds of his pupils are at work and as so many hopeful signs of future success. For, indeed, the sum of what may be said about questioning is comprised in this: It ought to set the learner to thinking, it should promote energy and activity on his part and arouse all the mental faculties to action instead of blindly cultivating the memory at the expense of the higher intellectual powers.

Many very good motives may be given for the asking of questions on the part of the teacher. If we desire to prepare the minds of the pupils to receive instruction, it is worth while to endeavor to find out, in the first place, what they already know and what foundation or substratum of knowledge there is on which to build, to clear away misapprehensions and obstructions from the minds on which we wish to operate, and to excite curiosity and arouse interest in the subject-matter which we are about to teach. "Curiosity," as a certain educator says, "is the parent of attention; and a teacher has no more right to expect success in teaching those who have no curiosity to learn than a husbandman has who sows a field without plowing it." It is chiefly by questions judiciously put to a child before you give him a lesson that you will be able to kindle his curiosity, to make him feel the need of your instruction and bring his intellect into a wakeful and teachable condition. Whatever you have to give in the way of knowledge will then have a far better chance of being understood and remembered. For you may take it

as a rule in teaching that the mind always refuses to receive—certainly to retain—any isolated knowledge. We remember only those facts and principles which link themselves with what we knew before or with what we hope to know or are likely to want hereafter.

We should try, therefore, to establish in every case a logical connection between what we teach and what our pupils knew before. We should make new information a sort of development of the old, the expansion of some germ of thought or inquiry which lay hidden in the child's mind. We should seek to bring to life what our pupils already possess and we shall then see our way more clearly to the proper adaptation of our teaching to the pupils' needs.

The teacher's questions should be skillful; they should cause the pupil to define his facts, to clarify his ideas, to put facts and ideas together in new relations, to compare, to judge, and to draw inferences—mental operations which develop the higher faculties of the mind. The teacher's questions should be clear, terse, pointed, and incapable of being answered by a single word; they should be continuous and of such a nature that the pupil, in all fairness, may be expected to answer them. It should be remembered that that is the best questioning which best stimulates action on the part of the learner, which gives him a habit of inquiring and thinking for himself, which tends, in great measure, to render him independent of his teacher, which makes him, in fact, rather a skillful finder than a patient receiver of truth. All our questioning should aim at this. The success of our teaching must ever be measured not by the amount of information which we have imparted but by the degree in which we have strengthened the judgment, enlarged the capacity and imparted to our pupils that searching and inquiring spirit which is a far surer basis for all future acquisitions than any amount of information.

THE SOCRATIC METHOD

What is the Socratic method of questioning? Under what conditions may it be used to advantage by the teacher?

Teaching has been defined as "the process of adjusting the new to the old;" and the perfection to which this adjustment is carried can best be determined by the amount of self-activity which it calls forth on the part of the pupil.

Socrates held that all men, if trained to reason logically, must finally arrive at a universal principle of truth. He was convinced that the only proper way to educate was to make each individual a discoverer. In other words, he endeavored so to guide the minds of his pupils that each one of them might be led to see and recognize the truth by his own individual efforts. His method of teaching, then, was not by lecturing, nor was it by preaching, but simply by questioning. "Socrates believed that the great impediment to true knowledge was the possession of fancied or unreal knowledge, and that the first business of a philosopher was not to teach but to prepare the mind of the pupil for the reception of truth."

That the pupils should be made aware of what information they already possess on a given subject before proceeding further was to him of prime importance. In the method under discussion this first step is accomplished by questioning the pupil, first, as to his opinions regarding the subject and secondly on the grounds for entertaining them. The previous content of the mind having been organized and as many related ideas as possible called up, the next step is to lead the pupil into new avenues of thought by further questions suggesting problems to be solved by him. Misconceptions, which constantly arise as the lesson advances, are as constantly cleared up by new questions aptly put. The self-activity

of the pupil is brought into play throughout, he expresses his thoughts spontaneously and formulates questions of his own. This procedure is continued until it becomes evident, by their questions and answers, that the class has a firm grasp of the subject.

There is, perhaps, no other method of instruction which will so readily train children to independent thinking as the Socratic method of questioning when it is employed by a skillful teacher, but we would by no means advocate its exclusive use. It may be used with great advantage in developing a new topic, especially in primary and intermediate grades, provided the teacher has at hand plenty of concrete materials to work with and that he has made careful and definite preparation for the lesson. He should have clearly in view the aim to be accomplished during the lesson, that is, some central truth to be brought out and rendered functional. When the first phases of the work on any topic are finished and the class is prepared to reproduce the lesson, much questioning would prove a hindrance to the pupil's expression of his thoughts. He should then be allowed to discuss the topic freely. The teacher should say as little as possible, for if, at this stage, he attempts to do the talking, he will be left to do the thinking also.

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THE SPIRIT OF THE SOCRATIC METHOD

Under the mistaken notion that they were carrying out the spirit of the Socratic method, many of the teachers of our childhood days were accustomed to begin the work of teaching by a series of questions which were intended to bring to the pupils a keen realization of their profound ignorance and to produce in them that humble frame of mind which was supposed to be the first step towards

true scholarship. These good men failed to make due allowance for the fact that Socrates frequently directed his questions to the Sophists, to men who were filled with conceit and who were so satisfied with the knowledge they already possessed that further progress was practically impossible until doubt was awakened in their minds. To use this method on young children or on raw and unformed pupils whose chief need is more faith in their own powers and more confidence in the knowledge which they already possess, is to lose sight of the principle of adjustment of means to ends without which success is not to be achieved in any practical work.

The spirit of the Socratic method is more correctly interpreted by the teacher who wrote the foregoing paper. The aim of Socrates' preliminary questions was to prepare the mind for the reception of new truth by bringing into consciousness the related truths which the pupils already possessed.

His endeavors were directed chiefly to the building up in the pupil of confidence in his own powers. He led the pupil to exhaust his own store of information and his own resources in thinking before turning elsewhere for help. The essential aim of the Socratic method is, therefore, subverted by the teacher who questions the pupil in such a manner as to humiliate him, to destroy his confidence in himself and to discourage him from seeking the solution of his problems by his own unaided efforts. The teacher who would resort to such a procedure in order to impress the class with the profundity of his own knowledge and to impose upon his pupils his unproven statement as ultimate truth is unfit for the work of teaching.

The trend of modern psychology is compelling a return to the spirit of the Socratic method. The mind is seen to develop along lines analogous to those of organic development in general and hence we are coming to real-

ize more and more the futility of burdening the memory of the pupil with truths that are not related to those which have already taken their place in the structure of his growing mind. More and more we are coming to understand that it is only through the medium of what he already knows that the child can ever hope to master new truths. The business of teaching, therefore, if it is to follow the lines of natural law, must be occupied in large measure with the work of preparing the mind for the truths that are necessary to it in each stage of its development. What these truths may accomplish in a practical way at some future time is a matter of altogether secondary concern. Hence in teaching the children in the primary grades to read we cannot agree with those who make it their chief concern to equip the children with a written vocabulary merely as a tool for truth getting at a later date. This concept of the work of the primary grades has in the past done incalculable harm and we are not through with it yet. Multitudes of dullards are being manufactured in our primary grades chiefly through this mistaken notion on the part of teachers and of those in supervisory positions who are responsible for the methods employed in our schools. In the case of the child far more than in that of the older pupil, the teacher must minister to the needs of a developing mind. Truths must be taught not to be stored up for future use, but to be assimilated at the present moment, hence the content of the child's book has an importance infinitely greater than the drills in reading which may be found in its use. And in like manner, the question in religion directed to the young child must have as its aim the immediate arousing and directing of vital power and not the mere exercise in unintelligible memoriter work which too frequently disgraces our catechism class. And the answer elicited should be a child's answer to a child's question and hence it is frequently best framed by the

child himself. To compel the child to give an adult theological answer to questions on this subject is to ignore the function of questioning. If we wish the child to grow into a vital comprehension of religious truths, we must not begin by loading his memory with rigid and unchangeable formulae, but, on the contrary, we must enter into the child's mind and through the thoughts and energies which we there find lead him step by step to the correct comprehension of the principles of religion which will come in due time. But in religion, as elsewhere, the child's thought must remain a child's thought. It is our duty to direct the thinking process and to supply the thought material but we can no more substitute our own mental energy for the child in the Christian Doctrine class than we can in the classes in mathematics, nature study, or history.

Socrates was in the habit of beginning his questions in some remote field of thought and then leading his disciples step by step to the problem of immediate interest. And so in the teaching of religion, if we would make it effective, we must not confine our questioning to religious or moral themes, but rather begin our questioning with those things which fall under the child's senses and of which he can readily take a strong grasp. Thus, for instance, if we wish to teach him the meaning of the Lord's Prayer, we might well begin with questions concerning the home of the birds and of the care of the parent birds for their little ones. From this the child may easily be led into a clearer understanding of the attitude of his own father and mother towards him. And through this new realization of his home ties the child will readily gain a vital comprehension of our meaning when we say "Our Father, who art in Heaven. Give us this day our daily bread." This was our Saviour's method. His first statement in the parable of the lilies is practically a

question. Behold the lilies of the field how they toil not and neither do they spin, and yet Solomon in all his glory was not arrayed as one of these. This may be resolved into two questions: Do you not see the lilies, and do you not understand that they are more beautifully clothed than the greatest of kings? In the next sentence of the parable Our Lord actually adopts the question form. Which of you if your son should ask you for bread, would you reach him a stone? And through this series of questions he leads his disciples into a comprehension of the love and care which our Heavenly Father bestows upon us. He usually ends His lesson, however, with the clear formulation of a principle, such as, "Seek ye first the kingdom of God and His justice and all these things shall be added unto you." And so, in teaching the child religion, we must not loiter on the way nor get lost among the myriad interesting things which we may meet, but we should lead the child's imagination securely to the goal and anchor his mind and heart in some great religious truth which will serve in after years as well as in the present to guide and govern his life.

SUMMER SCHOOL

The Catholic University of America

SCOPE OF THE SCHOOL

The Summer School has been organized in order to give Catholic teachers an opportunity of profiting by the facilities which are provided in the University, and of obtaining under Catholic auspices whatever may be helpful to them in their work.

The courses here offered include both the professional subjects which are of vital importance to every teacher and the academic subjects which are usually found in the school.

Each subject is treated with a view both to content and to method, and the aim throughout is to base educational theory and practice on Catholic principles.

The schedule of courses as herein announced supersedes all previous announcements. Other courses will be organized if a sufficient number of requests are received in time to permit the necessary arrangements to be made.

Students should register, if possible, on Saturday, July 1. The Summer School will be formally opened with High Mass and sermon on Sunday, July 2, at 9 o'clock.

DEGREES

The Trustees of the University have authorized a Normal Institute for teaching Sisters, which lay women also may attend, in the immediate vicinity of the University and under its direction. The Summer School is, in reality, the first step towards the realization of this project. Work done in the Summer School will count towards degrees on the same basis per hour as the work to be done in the future Normal Institute. All who desire academic credits will be required to take examinations at the end of the Summer School session.

FEES

The fee for each full course is $10. A fee of $20 entitles the student to all the courses of the Summer School. An additional fee of $5 will be charged for each laboratory course.

Room and board will be provided for the Sisters in the University buildings at a uniform rate of $1 per day. Application for such accommodation should be made as early as possible.

For further information concerning the Summer School, apply to

The Registrar.

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COURSES OF INSTRUCTION

Education

I. PRINCIPLES OF EDUCATION. Particular emphasis will be laid on those principles which differentiate Catholic from non-Catholic education. Thomas Edward Shields.

II. HISTORY OF EDUCATION—1. Ancient and Medieval, with special reference to the conflict between Pagan and Christian schools. William Turner.

III. HISTORY OF EDUCATION—II. Rennaissance and Reformation Period. Patrick J. McCormick.

IV. PSYCHOLOGY OF EDUCATION. Special attention will be paid to the development of the mental faculties of the child. Thomas Vernon Moore.

V. METHODS OF TEACHING RELIGION. Historical outline of the subject, Christ's manner of teaching; the principles applied by the Church; recent developments of method. Edward A. Pace.

VI. PRIMARY METHODS. The work of the first three grades will be examined with a view to establishing general rules of method for the teaching of all subjects in Catholic elementary schools. Methods of primary reading and the method of teaching religion in the primary grades will receive special attention. Thomas Edwards Shields.

VII. PHYSICAL DEFECTS OF CHILDREN. Methods of detecting common infectious diseases; examination of eyes, ears and respiratory passages in their relation to mental retardation; clinic. Francis A. Schneider.

VIII. METHODS OF TRAINING THE BACKWARD CHILD. The treatment of backward children from both a hygienic and an educational standpoint. New phases of child psychology. Margaret Tilden Maguire.

IX. METHODS OF STUDY. Psychological aspects: Attention, Assimilation, Self-reliance, Expression. Five lectures. Thomas Edward Shields.

X. METHODS OF TEACHING HISTORY. The methods of teaching history will be explained and exemplified in a series of lectures based on landmarks of American political history. Five lectures. Charles Hallan McCarthy.

XI. METHODS OF TEACHING ALGEBRA AND GEOMETRY. Various methods of presentation, selected theorems and problems for illustration, recent pedagogic tendencies. Five lectures. Aubrey Edward Landry.

XII. METHODS OF TEACHING ENGLISH. The methods of teaching English proposed by the best educators; a plan to combine their most useful features. Francis Joseph Hemelt. Ten lectures.

Philosophy

XIII. GENERAL PSYCHOLOGY. The methods of Psychology; current theories regarding the nature and development of mind; their influence on educational problems. Edward A. Pace.

XIV. LOGIC. The analysis of mental processes from the point of view of clearness, consistency and validity; examination of arguments; rules of reasoning; the estimation of evidence; logic of the sciences. Textbook. *Lessons in Logic,* Turner. William Turner.

Sciences

XV. ALGEBRA. Review of elementary algebra; selected topics from advanced algebra. Students will be consulted in the choice of topics. Aubrey Edward Landry.

XVI. GEOMETRY. Drill in the solution of originals; solid geometry. Aubrey Edward Landry.

XVII. ASTRONOMY. General and practical astronomy; work in the observatory. Alfred Doolittle.

XVIII. PHYSICS. Mechanics, sound and light; twenty-five experiments. One hour lecture and two hours laboratory work daily. Louis Henry Crook.

XIX. CHEMISTRY. General laws and doctrines of chemistry; connection between facts and principles; physical principles in chemical operations; laboratory work includes the preparation from ores and other crude materials of a number of chemical compounds. One hour lecture and two hours laboratory work daily. Ignatius Albert Wagner.

XX. GENERAL BIOLOGY. The study of selected types ranging from unicellular forms to vertebrates and flowering plants; collecting, rearing and preserving material for class use; life history, habitat, economic value, and systematic position of types studied. One hour lecture and two hours laboratory work daily. John Bernard Parker.

Languages

XXI. ENGLISH—I. LITERATURE. Continuity of English literature from the arrival of the Saxons in Britain to the present day (five lectures). A "masterpiece course" (twenty lectures). All lectures will be designed to meet the needs of the classroom. Francis Joseph Hemelt.

XXII. ENGLISH—II. THEME WRITING. The principles of rhetoric and the forms of discourse; the fundamentals of English composition; short themes weekly; one longer essay; private crticism and correction. Francis Joseph Hemelt.

XXIII. LATIN—I. For beginners. The Matter of this course will be arranged to meet the needs of applicants.

XXIV. LATIN—II. Cicero, Pro Milone and Pro Archia—Analysis and Interpretation. *Müller's Texts in the Teubner Edition.* Vergil—Biography. Interpretation of the Fourth Eclogue. Outline of Roman Literature. *Crutwell's Roman Literature.* Lectures and Exercises on Hale's Method of Reading Latin. Outline of the Syntax of the Latin Verb. *Bennet's Grammar.*

XXV. FRENCH—I. French sounds; elements of grammar; drill in verbs; translation of French into English and English into French; reading of modern prose. Xavier Teillard.

XXVI. FRENCH—II. Study of idioms; reading of classical and modern authors; writing of essays; conversation. Xavier Teillard.

XXVII. GERMAN—I. Schweitzer's *Deutsches Lesebuch für ältere Anfänger.* Development of a practical understanding of the fundamental principles of the language; reading of easy narrative prose from current writers with conversational and written exercises. Francis J. Furger.

XXVIII. GERMAN—II. Schweitzer's *Deutsche Kulturgeschichte in Wort und Bild;* a history of civilization in Germany, with literary illustrations. Conversation in German on the subject of the text and written summaries. Francis J. Furger.

XXIX. SPANISH. The essentials of grammar and pronunciation; reading of easy prose; exercises in translation. Francis J. Furger.

XXX. CHURCH HISTORY. The historical point of view and the historical method; the position, action and influence of the Church during the Middle Ages, her relations to the civil power. Nicholas A. Weber.

XXXI. AMERICAN CONSTITUTIONAL HISTORY. The Constitution of the United States; municipal, town, and county systems; the problems of the classroom and progressive methods of instruction. Text-book, *Civil Government in the United States,* McCarthy. Charles Hallan McCarthy.

Art

XXXII. SPECIAL INSTRUCTION IN FREE-HAND DRAWING. Drawing of simple geometrical solids, representation of form in line, light, and shade; the theory of composition; classroom exercises supplemented by outdoor sketching. Frederick Vernon Murphy.

Music

XXXIII. ART OF SINGING. Vocal training of school children; theory and practice of Gregorian chant; special instruction in harmony, counterpoint, musical composition. Abel L. Gabert.

XXXIV. HISTORY OF PRINTING. Great printing centers and printers. Study of standard works of reference, such as the general and special encyclopedias, dictionaries, annuals and indexes to periodicals, ready reference manuals, etc. A study of the trade and national bibliography of the United States, England, France, etc. Principal schemes of classification. Codes of cataloguing rules. Various forms of catalogues and their objects. Charging systems, accession methods, book buying. Joseph Schneider.

SCHEDULE OF COURSES

Class days are Monday, Tuesday, Wednesday, Thursday, and Friday. All courses are given daily unless otherwise noted.

A.M.	Course
8	VI. Primary Methods.
	III. History of Education—II.
	XIV. Logic.
	XXIX. Spanish.
	I. Principles of Education.
9	XXV. French—I.
	XXVII. German—I.
	XXXIV. Library Science.
	XIII. General Psychology.
	XXVI. French—II.
10	XXVIII. German—II.
	XVII. Astronomy.
	II. History of Education—I.
	XXXIII. Music.
11	XV. Algebra.
	XXI. English—I. Literature.
	XXIII. Latin—I.
	V. Methods of Teaching Religion.
12	VXI. Geometry.
	XXII. English—II. Theme Writing.
	XXIV. Latin—II.

P.M.
IV. Psychology of Education.
XXX. Church History.
3 XX. General Biology.
XIX. Chemistry.
XVIII. Physics.

XXI. American History.
XX. General Biology, Laboratory.
4 XIX. Chemistry, Laboratory.
XVIII. Physics, Laboratory.
XXXII. Drawing.
VIII. Backward Child.

VII. Physical Defects of Children.
XXXII. Drawing.
5 IX. Methods of Study—Monday.
X. Methods of Teaching History—Tuesday.
XI. Methods of Teaching Algebra and Geometry—Thursday.
XII. Methods of Teaching English—Wednesday and Friday.
XX. Biology, Laboratory.
XIX. Chemistry, Laboratory.
XVIII. Physics, Laboratory.

CURRENT EVENTS

A WIDELY DISCUSSED PASTORAL LETTER

In view of the discussion of the January Pastoral of the Bishops of the Province of Cincinnati, it seems advisable to note that their letter was issued in conjunction with the Holy Father's Decree, "Quam Singulari," and was intended to promote uniformity of practice in carrying out the recent enactments regarding the First Communion of children. It gives a clear explanation of the Decree for the benefit of the clergy and the laity, and outlines the procedure henceforth to be followed in the preparation of children for their early reception of the Sacrament of the Altar. Parents, teachers, pastors and confessors are instructed in their respective duties. Referring to delinquent parents the Bishops direct "that in the future no confessor having faculties in this province absolve parents who require their sons and daughters to attend non-Catholic schools, unless such parents when going to confession promise that they will send their children to a Catholic school at the time to be fixed by the confessor, or agree that they will abide by the decision of the Bishop after the case has been referred to him. Under these conditions then, the cases of parents who send their children to non-Catholic schools are reserved to the Bishop, unless he in a general way, or in individual instances grants special faculties to confessors to absolve.

"It is also plain," the letter continues, "that as Christian instruction cannot be thoroughly and systematically imparted, except as an integral part of the school curriculum, parents, delinquent in this most important obligation of Catholic discipline, burden their conscience with grievous sin. Pastors residing in places where there is no Catholic school, will gather together at least twice a week all the children between the ages of seven and fourteen, and instruct them in the Faith. Parents failing to send their children to these special catechetical classes cannot be absolved, and they are subject to the same penalty as those refusing to send their children to Catholic schools."

The Bishops thought it opportune to give these directions that the fear of those, apprehensive of danger to the religious instruction of children, arising from the execution of the Decree "Quam Singulari," might be allayed.

A CATHOLIC LAYMAN'S LEAGUE

The Laymen's League for Retreats and Socials Studies has been lately organized in New York, with Most Rev. Archbishop Farley as honorary President, and the Rt. Rev. Bishops of Brooklyn, Trenton and Newark, as honorary Vice Presidents. A board of twenty-five directors and a special committee on social studies will manage the affairs of the new organization. Its purposes are to extend the laymen's retreat movement, begun so successfully a few years ago, and to establish regular courses of study on social questions by Catholic laymen. For the latter work a corp of competent lecturers will be so trained that they may treat these questions with full and expert knowledge and give reliable information on them to the Catholic public. The courses will be free to Catholic men, and the lecturers to be sent out will give their services without compensation of any kind. The classes for instructors will be opened next fall and will continue through the winter and the spring. The first public meeting will be held on Sunday, May 7th, in Carnegie Hall, New York City.

RELIGIOUS AFFILIATIONS OF UNIVERSITY STUDENTS

The annual report of the Trustees of the Ohio State University to Governor Harmon discloses the following significant facts relating to the religious affiliations of the students attending the University. Thirty-six different churches are represented among them, the Methodists leading with 860, the Presbyterians are next with 494, and the Catholics are third in the list with 165; the Lutherans follow with 163, the Congregationalists with 143, and the Episcopalians with 124. The Presbyterians retain a minister at the University to attend to the interests of their students.

VENERABLE CATHOLIC EDUCATORS

Word has reached us of the deaths of Brothers John and Cajetan of the Xaverian community which recently occurred

at Bruges, Belgium. They were two of the oldest members of the Xaverian Brothers, and had the singular advantage of beginning their religious careers under the direction of their saintly founder, Brother Francis Xavier. Brother John entered the community more than seventy years ago, and labored principally in England and Belgium where the Brothers conduct about twenty colleges and preparatory schools.

Brother Cajetan completed fifty-five years in the religious life. He taught for a time in England, but his long and active career as a teacher and educator was spent almost entirely in this country. He presided over the training school of his community in Baltimore, Md., and was the first president of St. John's College, Danvers, Mass. Ill health forced him to give up the latter position five years ago. Several educational works, among which are "The Educator" and "Methods," attest his devotion to the cause of Catholic education and his zeal for the efficient preparation of teachers.

In March death came almost simultaneously to Mother Argelaga and Sister Francis of the Convent of the Sacred Heart at Los Angeles, Cal. More than half a century ago these two sisters entered the community of the Immaculate Heart of Mary in Spain, their native country. For the past thirty-eight years they have taught together in the schools and academies of the Diocese of Monterey and Los Angeles. A double funeral service was held for them in the convent chapel at Hollywood, and they were buried side by side in Calvary Cemetery.

A REMARKABLE SCHOOL COLLECTION

The Rt. Rev. George W. Mundelein, auxiliary Bishop of Brooklyn, and rector of St. John's Cathedral Chapel, asked his parishioners on Passion Sunday to contribute $60,000 by Easter for the purpose of erecting a new chapel school and parish hall. It was announced after Easter Sunday that the collection had proved to be one of the largest of the kind ever recorded in any parish in this country. It amounted to the sum of $78,472. The new building will be of stone, steel and concrete and will cost approximately $400,000.

TRINITY COLLEGE NOTES

Late events of note in Trinity College were a finely illustrated lecture on modern Egypt by Mr. Frederick Ogilvie,

assisted by Commander Walter O. Hulme, U. S. N.; a charming recital by Mr. Arthur Conradi, violinist, and his brother, Mr. Austin Conradi, pianist; a concert of Irish music by the Cecilian Society, consisting of vocal selections by the Glee Club and orchestral selections by the Eurydice Club, rendered in the true spirit of St. Patrick's Night; and a lecture by Mrs. Milligan Fox on the Irish Bards, with illustrations and piano accompaniments of their most characteristic songs. Mrs. Fox was introduced by Mrs. Thomas H. Carter.

BEQUESTS TO CATHOLIC INSTITUTIONS

The Catholic University has been generously remembered by three well known Catholics of Brooklyn, N. Y. Upon the settlement of the estate of Mr. Martin Kavanagh, of which the University was the residuary legatee, the sum of $10,082.59 was received. Mrs. Francis A. O'Mahony, widow of John O'Mahony, bequeathed the sum of $5,000 for the founding of another Brooklyn scholarship, and Mrs. Ellen Haggerty left in her will the sum of $1,000.

The will of the late Miss Juliana O'Hagen, who died recently in Dubuque, Iowa, stipulates that her real estate, consisting of a farm of eighty acres and valuable city property be sold at once, and that after all her debts have been paid, the residue shall be sent to Cardinal Gibbons and used for the benefit of the Catholic negro schools in the State of Maryland. The bequest will, it is believed, amount to about $10,000.

NEW PARISH SCHOOLS

In the archdiocese of Boston four new schools have been opened during the present school year. They are all brick buildings and are excellently equipped with modern school furnishings. St. Margaret's, Dorchester, the largest, has 18 rooms; St. John's, Quincy, has 12, and St. Ann's, Neponset, and St. Patrick's, Stoneham, have each 8 rooms. Eighty-five parishes of the archdiocese now conduct elementary schools and 26 have high schools. Eleven hundred and fourteen instructors, consisting of 985 sisters, 78 brothers, and 51 lay teachers administer to the needs of over 54,000 children, of whom 23,000 are boys and 29,000 girls.

PATRICK J. MCCORMICK.

The Divine Story, A Short Life of Our Blessed Lord, Written Specially for Young People; Cornelius Joseph Holland, S.T.L., Providence, R. I.; Joseph M. Tally, 1910; Second Edition, pp. VIII-223.

The favor with which this life of Christ has been received by our Catholic children and their teachers throughout the country is an earnest of better things to come. It furnishes conclusive evidence that dry dogmatic statements are no longer considered sufficient to meet the children's need for religious instruction. It is no longer considered sufficient that the child be able to recite from memory such statements as that there are three persons in one divine nature in the Blessed Trinity, that there are two natures with one divine personality in Christ, or that Christ is God because He is the true and only Son of God the Father and that He is truly man because He is the son of the Virgin Mary. The children need a vivid mental picture of Jesus Christ as He lived among men. They should learn to know and to love the marvelous story of the Christ Child. They should be taught to emulate His obedience as illustrated in the finding in the temple. They should learn from His example the sublime lesson of obedience to His Heavenly Father even under the pressure of pain and cruel suffering. They must learn of Him to be meek and humble, patient and long-suffering. Through contemplation of the life of Christ and familiarity with the scenes among which it was spent, they must imbibe something of the spirit of renunciation and of the willingness to labor for the good of others. In this little volume Father Holland has rendered the children of the nation an inestimable service. The story is beautifully told in language that will appeal to children. The print is large and clear. The paper is good and the eight illustrations of the life of Christ are excellently reproduced. The low price at which the popular edition is placed should serve to bring the book within the reach of every Catholic child in the country.

THOMAS EDWARD SHIELDS.

A Life of Christ for Children, Illustrated. New York, Longmans, Green & Co., 1910, pp. 77.

This delightful little volume is recommended by Cardinal Gibbons. The author's name is withheld, but the Catholic spirit which breathes in every page of work leaves no room for doubt that the author is both a devout Catholic and a woman of clear insight into the needs of young children. The story as told in these pages is addressed to children somewhat younger than those for whom Father Holland wrote the Divine Story. The language is extremely simple, but it has the flavor of the New Testament throughout and it cannot fail to exert a wholesome influence on the language of the children who may be fortunate enough to possess a copy of this book. There are fifteen excellent full-page reproductions of the old masters, which will not only serve to develop the child's aesthetic faculty but will bring to him a vivid picture of the chief scenes in Our Lord's life and help to interpret the written story.

THOMAS EDWARD SHIELDS.

Latin for Beginners Benjamin L. D'Ooge, Ph.D.; Boston, Ginn & Company, pp. XII-348.

This book is intended as a preparation for the study of Caesar's Commentaries. It has many features which will meet with the approval of up-to-date teachers of language. "The forms are presented in their natural sequence, and are given, for the most part, in the body of the book as well as in the grammatical appendix. The work on the verb is intensive in character, work in other directions being reduced to a minimum while this is going on. The forms of the subjunctive are studied in correlation with the subjunctive constructions." The requirements of the context method of primary reading are here complied with. The pupil who is preparing himself to read Caesar is not required to master a general Latin vocabulary, the words presented are those which he will need for immediate use. "There are about six hundred words, exclusive of proper names, in the special vocabularies and these are among the simplest and commonest words in the language. More than ninety-five per cent of those chosen are Caesarian,

and of these more than ninety per cent are used in Caesar five or more times. . . . Concrete nouns have been preferred to abstract, root words, to compounds and derivatives, even when the latter are of more frequent occurrence in Caesar. . . . The general vocabulary contains about twelve hundred words, and of these above eighty-five per cent are found in Caesar." There is an example set here that might well be followed by those who prepare children's first reading books. The vocabularies should be chosen from the words used in some definite work, such as the New Testament, and the special stories that are to lead up to a standard work of this kind should employ the vocabulary consistently and progressively. In the book before us vivid colored pictures of the scenes described in the text help the imagination of the beginner and after the necessary drills in forms a connected story is presented which, both by language and thought material, is well calculated to prepare the minds of young students for Caesar's Commentaries.

Thomas Edward Shields.

The Life of Christ, A Course of Lectures combining the principal events in the life of Our Lord with the catechism; Mary Virginia Merrick, St. Louis; B. Herder, 1909, pp. VIII-67.

This little manual presents a method of teaching religion which will commend itself to many. It combines the life of Christ with the catechism. Seven or eight points from the life of Christ are stated in the first part of each lesson. These points are chosen with direct reference to the catechism lessons which immediately follow. With their aid the catechist should find little difficulty in presenting to the class Our Saviour in some attitude towards His followers, or as expressing sentiments which are calculated to prepare the mind of the child for the reception of the dogmatic truths with which the catechism lesson is concerned. The book should prove especially valuable to the Sunday school teacher.

Thomas Edward Shields.

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An Inland Voyage and Travels With a Donkey, Robert Louis Stevenson; edited with introduction and notes by Franklin Snow, Ph.D.; Boston, Ginn & Company, 1911, pp. XV-268.

The purpose of this book may be gleaned from the opening paragraph of the preface. "A careful reading of these selections from the works of Robert Louis Stevenson should not only furnish a good guide to the pupil in his pursuit of rhetorical excellence but awaken and stimulate his interest in wholesome literature of a familiar character. The sketches are to be read, not minutely studied; to be enjoyed, not dissected. A book that was planned as 'a jolly book of gossip' fails of its mission when employed as a text of a homily. Yet the activity of the author's mind has compelled annotations somewhat extensive, the purpose of which has been to supply information sufficient to elucidate the meaning of the references to historical and literary events in order that the spirit of the text may be appreciated clearly and distinctly."

THOMAS EDWARD SHIELDS.

The School House, Its Heating and Ventilation, Joseph A. Moore, Boston, 1895, pp. viii+ 204.

An eminently practical book containing many useful sketches and plans of school houses. The writer's experience is in itself a sufficient guarantee of this little book. "The writer having been for the last eighteen years engaged in the inspection of public buildings in Massachusetts, and in supervising the construction of and testing the various methods of heating and ventilation, especially in school houses, presents to those interested in our public schools some suggestions as to the construction in the heating and ventilation of such buildings. The class of buildings selected are those of small or moderate size of which many are erected each year."

War on the White Plague, Rev. John Tscholl, Milwaukee, 1910, pp. 136, 60c, cloth, $1. In German and English.

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